

Mystagogus Poeticus;
OR THE
M U S E S
Interpreter:

EXPLAINING

The Historical Mysteries, and Mysti-
cal Histories of the Antient Greek and Latin Poets.

Here *Apollo's* Temple is again opened, the
Muses Treasures the Sixth time discovered, and
the Gardens of *Parnassus* disclosed more fully, whence
many flowers of useful, delightful, and rare Observations,
never touched by any other *Mythologist*, are collected.

The Sixth Edition corrected and enlarged.

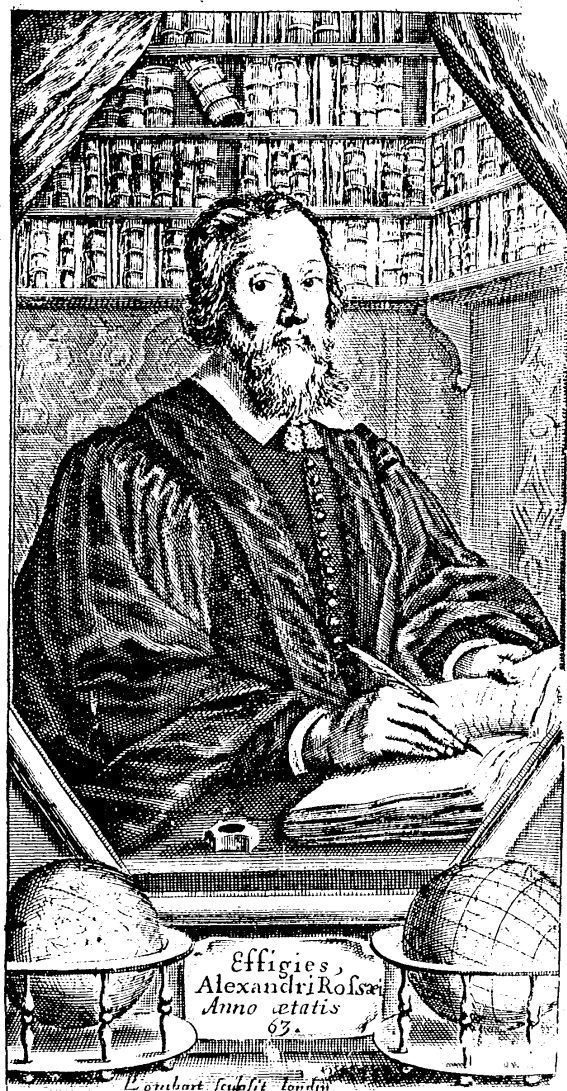
To which is prefixed the *GENEALOGY* of the
HEATHEN GODS.

By *ALEXANDER ROSS.*

Et prodesse volunt, & delectare Poets.

L O N D O N,

Printed for *S. Mearns, J. Martyn, and H. Herringman*;
and are to be sold in *Little Britain, S. Pauls Church-Yard,*
and the *New Exchange*, 1675.



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TO THE
RIGHT WORSHIPFUL
Sir Edward Banister.

SIR,

TWO Reasons this Book addresses
it self unto you for Patronage;
The one is, because you are affe-
cted with this kind of Learning,
which hath the priviledge above other Stu-
dies, that it is delightful and useful too: Nei-
ther is there any Study that sutes better with
the disposition of a Gentleman, then ancient
Poetry; which though it be accounted but an
aiery kind of Learning by such as speak against
it, either out of prejudice or ignorance; yet
in the balance of wise Mens esteem, these an-
cient Poets are not too light: But if these Cen-
surers please to cast an impartial eye upon this
Book, they will find, that there are no Books
wherein so much Learning is couched up in so
little bounds as in these old Poets, who were
indeed the only learned men of their times. I

The Epistle Dedicatory.

could instance one, in whose rich cabinet are treasured up the Jewels of all learning fit for a Gentleman to know; and that is Virgil by name, the King of Poets. The other reason of this Dedication to you, is, to express my gratitude to your worth and goodness, and for your particular affection to me: I know the native beauty of your vertues needs not the adulterating art of Rhetorical painting, therefore I will not use it, as being inconsistent with your modesty, and my ingenuity: Only I desire that you will accept of this small present, as a token of his love, who will always be found,

Sir,

Your Worships Servant

to command,

Alexander Ross.

In



In opus politissimum (*Mystagogus Poeticus*)
Alexandri Rossæi, viri omnimodâ scientiarum
Panopliâ instructissimi.

HEus,heus Viator! haud penitior
Introitus pedibus datur prophanis.
Sororum sacrosanctius adytum
Non vatum vulgo conculcabitur.
Musarum atrîis plebs poetica
Stet; avidis hauriens auribus
Orâcla,que unicus edit Rosa.
Aonii Pontifex Maximus chori.
Hic,hic,â Phœbi manibus & Nonadum
Βελήγορ & signifer & triarius
Fatis Hermes,Musarum sera,
Haud prius poti pincerna neciari,
Orbis Optice literarii recens,
Cimmerii cujus auxilio scioli
Novas tuentur Scientiæ Stelulas
Priscis optatis,& deliciis posteris,
Nequicquam fallax artes Antiquitas
Ambiguâ vestit involueris;
Nequicquam suos ludunt sorores procos.
Tocata credulos tripodali vocula:
Priscorum nebule Rossæi radiis
Fugantur.Ille,velut Ariadne altera,
Piericæ turbe Labyrinthis micat.
Mæne Coronis Musæ quam gaudent Rasis.
Vitam dedisti Musis,& Musæ tibi.

Joân Jones
To



TO HIS
REVEREND FRIEND,
Mr. Alexander Ross.

In praise of his Mystagogus Poeticus.

THe Bee extracteth from malignant weeds,
 Such Hony, as her self and others feeds ;
 But the Bees Hony doth no further good,
 Than please the tast, and nourish flesh and blood.
 Thou from *Parnassus* weeds such hony hast
 Extracted, as delighteth the souls tast,
 And doth it nourish to immortal blifs,
 Compar'd to which, *Ambrosia* tastes amifs.
 Thanks therefore for such hony, my dear Friend,
 As is so sweet, so lasting, without end.

Another.

Great *Alexander* conquered only men
 With swords and cruel weapons, used then ;
 But thou the *Monsters*, which *Parnassus* hill
 Brought forth, hast *vanquish'd* only with thy quill.
 He in his Conquest sometimes suffered loss,
 Thou none (my friend) Great *Alexander Ross*.

HENRY OXFORDEN,
 Of Exham.

A CATA-



A CATALOGUE of the Poetical Fictions
 handled in this Book.

A.	B.	D.
A chates	B acchus	D arius
Acheron, i.e. Styx	Belides	Demetrius
Achilles	Bellerophon	Demetrius
Aethon	Bona Dea	Demetrius
Admetus	Boreas, Boreada,	Demetrius
Adonis	Harpie.	Demetrius
Aeacus, Minos, Rha-	C.	Dodona, Pirce
damanthus	C admus & Har-	
Aegeon	monia	E lysiu
Aegyptus, see Orestes	Calysto	E ndymion
Aeneas	Canopus	Erichonius
Aeolus	Castor and Pollux	Eryphile
Aesculapius	Centauri	Erichthonius
Alpheus	Cephalus	Eumenides
Amphion	Cepheus	Europa
Andromeda, see	Cerberus	
Perseus	Cereyon	F.
Angeron, Agamem-	Cetus	F aurus, see Pan
non	Ceyx, see Halcyone	Feronia
Anteus	Chly	Flora
Antiopa	Clytemnestra in O-	Fortuna
Anubis	restes	G.
Apis	Charibdis, see Scylla	G alatea
Apollo	Ceres	Ganymedes
Arachne	Charon	Genii
Argonauite see Jason	Chimera	Geryon
Arion	Chiron	Gigantes
Aristaeus	Caelus	Glaucus, see Neptu-
Asopus	Coronis	nus, and Oceanus
Atalanta	Cupido	Gorgones
Atlas	Cyclopes	Gratie
Aurora	Cynaras, see Myr-	H.
	rha	H alcyone
		Harpocrates

Hebe	M.	Phaeton
Hecate	Manes	Pluto
Hector	Mars	Priapus
Hecuba	Medea	Proeris
Helena	Megara	Prometheus
Hero, see Leander	Melcager	Pylades
Hercules	Memnon	R.
Hermaphroditus	Mercurius	Rhea
Hesperides	Minerva	S.
Hippolytus	Midax	Saturnus
Horus	Minos	Scylla
Hyacinthus	Momus	Serapis, see Osiris
Hylas	Muse	Sybilla
Iymeneus	Myrrha	Sigalion, see Har-
Iysiphile	N.	pocrates
I.	Nereissus	Sirenes
Iapetus	Nemesis	Sisyphus
Iason	Neptunus	Sol
Io, Isis in Osiris	Niobe	Sphinx
Ianus	Nox	Styx
Icarus (thea)	Nycteus	T.
Ino, Melita, Lencos	Nistymene	Tantalus
Iphigenia	Nymphæ	Tereus
Iphis	O.	Theseus
Juno	Oceanus	Tirestias
Jupiter	Occasio	Tithonus
Ixion	Oedipus	Tityus
L.	Orestes	Typhon
Lares	Orion	V.
Leander	Orpheus	Venus
Lethe	Osiris	Vertumnus
Libitina	P.	Vesta
Lotis	P.	Ulysses
Luna	P.	Vulcanus
Lycas	P.	Z.
Lyncus	P.	Zelus

23 00

THE



THE GENEALOGY OF THE Heathen GODS, Collected out of the GREEK and LATINE Poets.

Explained by A. R.



Before the gods were procreated, there was nothing, but *Chaos* and *Caligo*, confusion and darkness. This the Poets borrowed from *Moses*; who, *Gen. 1.* sheweth that there was darkness upon the face of the deep, and that the Earth was without form, and void. Out of confusion and darkness were the Heavens and Earth produced, and the Sea also; so the Poets sing out of *Moses*, by the copulation or marriage of Heaven and Earth were procreated the fifty headed, and hundred handed Giants, to wit, *Eriacus*, *Gigas*, and *Cacus*, with the Cyclopes; namely, *Harpe*, *Strepes*, and *Brontes*; that which is by some of the Poets called *Harpe*, by *H. fied*, in his generation of gods, is named, *Age*; but by *Virgil*, the greatest of Poets, *Pyrachmon*. These Cyclopes had but one eye a piece in the midst of their foreheads. By the Giants

An. 8.

The Genealogy

Giants and Cyclopes, were meant, the vapours begot in the bowels of the Earth by the influence of Heaven, and converted into Thunder, Lightning, and Winds, which by *Cælus* are thrust down into Hell; when by the coldness of the air they are detained there, as in a Prison. Of this marriage also of Heaven and Earth, were begot *Hyperion*, *Crius*, the *Titanes*, and *Saturn*. Besides these daughters *Tethys*, *Rhea*, *Themis*, *Mnemosine*, *Phebe*, *Dione*, and *Thia*. *Saturn* by the instigation of his Mother Earth cut off his Fathers genitals, and cast them into the Sea; out of the blood which fell from them were procreated the Furies, *Alecto*, *Tisiphone* and *Megara*; by this they meant, that Time hath weakened the influence of Heaven, that it was not so effectual in those days of these Poets, as before in the golden Age; but in this they are deceived; for it is not Time, but Gods anger for the sins of Man, that hath weakened the Heavens influence. And whereas they say, that the Furies were begot of blood, by this may be meant, That the tortures and raging of an evil Conscience, are the fruits and effects of Rebellion, Cruelty, and Murder; but as *Saturn* was cruel to his father, whom he thrust out of his Kingdom: so was he no less inhumane to his Brothers, who being set at liberty by his means were by him again bound, and cast into hell, in whom we see both Rebellion, Tyranny, and Ambition, to which sins he added Incest, in marriage with his Sister *Rhea*; and to his Incest, the Murder of his own children which he had by her, whom he devoured; except *Jupiter*, who by his Mother *Rhea* was preserved in *Creta*, and nursed by the Nymphs of *Ida*, the Daughters of *Melissis*, and fed with the milk of the god *Amalthea*. The *Curetes* or *Corybantes* by beating their Targets made such a noise, that *Saturn* could not hear the crying of the Infant; but cunning *Rhea* made her Husband swallow a stone wrapt in swadling clothes instead of *Jupiter*, who as soon as he came to mans estate, married with *Metis* the Daughter of the Ocean, which by a certain potion caused *Saturn* to vomit up all his children again which he had devoured. The meaning of this story or fiction is, that Time is both the devourer and restorer of all things, except of *Jupiter*, that is, of God who is not subject

of the Heathen gods.

subject to Time, or shadow of turning, but is from everlasting, and world without end; He is the same, and his years fail not, as the Psalmist singeth. *Jupiter* by the help of *Saturns* children, whom he vomited up, made war against *Saturn*, and the *Titanes*; these, by his thunder he thrust down to Hell, and banished his Father out of his Kingdom. So *Jupiter*, with his two Brothers, *Neptune*, and *Pluto*, divided the World between them; to *Jupiter* Heaven fell by lot, to *Neptune* the Sea, and to *Pluto* the lower part of the Earth. This story seems to be stoln out of *Genesis*, where is described the wickedness of *Cham* against his Father *Noah*, and the division of the World among them three Brothers, the sons of *Noah*; so the fiction of the Giants fighting against, and overthrown by *Jupiter*, is taken out of the History of the Builders of *Babel*.

Jupiter had many Wives and Concubines, of which he had multitudes of children; by *Juno* he had *Hebe*, *Ilithia*, and *Arge*; of *Themis* the Daughter of *Cælus* he begat the *Horres*, *Irene*, *Eumonia*, *Dice*; the three Fatal Sisters, *Cloto*, *Lachesis*, *Atropos*; of *Dione* he had *Venus*; of *Eurynome*, the Daughter of *Oceanus*, he begat the three *Graces*, *Aglaiæ*, *Euphrosine*, and *Thalia*; of *Styx*, or, as *Hyginus* saith, of *Ceres*, he had *Proserpina*; of *Mnemosine* the Muses, to wit, *Calliope* the chief, then *Clio*, *Melpomene*, *Euterpe*, *Erato*, *Terpsichore*, *Urania*, *Thalia*, and *Polymnia*; of *Maia* he had *Mercury*; of *Latona*, *Apollo* and *Diana*; he had of *Juno* also *Mars* and *Vulcan*; of his own brain he begot *Minerva*; of *Luna* he had *Pandæon*; of *Alcmene*, *Hercules*; of *Simele*, *Bacchus*; of *Læda*, *Castor* and *Pollux*, and many more Bastards he had of other Concubines, as we will shew presently.

Oceanus and *Tethys* had three thousand children called *Oceanodes*, and by *Virgil* *Oceanitides*; besides *Asia*, *Styx*, *Elektra*, *Eurynome*, *Amphitrite*, *Metis*, *Nereus*, and *Doris*; of these two Elfs were begot the *Nereides*, namely, *Cynothe*, *Spio*, *Glaucothoe*, *Nausithoe*, *Thalia*, *Erato*, *Sao*, *Thetis*, *Agave*, *Eudora*, *Doto*, *Pherusa*, *Galathea*, *Cyro*, *Fanepe*, *Deianira*, *Eunoche*, *Proto*, *Cypso*, and many more. By this multitude of children proceeding from *Jupiter* and *Oceanus*, or *Nereus*, they meant, that fecundity and procreation is the effect of health and moisture, which they expressed under the names

The Genealogy

names of *Jupiter* and *Oceanus*. Of *Cacus* and *Phæbe* were begot *Asteria*, and *Latona*; of *Hyperion* and *Thea* were procreated *Aurora*, *Sol*, *Luna*, with divers more. Of *Japetus* and *Asia* the Daughters of *Oceanus* were begot *Atlas*, *Prometheus*, *Epimetheus*, and *Menoetius*. Of *Saturn* and *Philyra* were born *Chiron* the Centaur; of *Aurora* and *Astreus* were begot the Stars and the Winds. *Hecate*, was the Daughter of *Perseus* and *Asteria*; of *Pontus* and *Terra* were begot these Sons, *Nereus*, *Phorcus*, *Thaumas*, *Ceto*, *Eurybia*, *Oceanus* was the Father of *Thaumas* and *Eletra*, and of these two were begot *Iris*, or the Rainbow (which *Virgil* makes a goddess, and *Juno's* Messenger) the Harpies, *Aello*, *Ocyete*, and *Cebren*. Of *Phorcus* and *Ceto* were procreated *Phorciades* and *Gorgones*. By all these children and Grandchildren of the *Ocean* are meant the variety of Fishes, and monstrous shapes in the Sea; besides that Sea Fowl under the term of *Harpies*; Amber also or *Eletra* is ingendred in the Sea, and so is the Rainbow out of the vapours which the Sun extracts from the Sea; and whereas *Hesiod* makes *Aurora* the Mother of the Stars; he meant those Stars that appear in the Morning, especially *Lucifer*, which he calls *ὀρθόροσος*. It is also likely, that by *Hyperion* they meant the Heaven, continually above us; and by *Thea* the Power of God: this power out of the substance of the Heaven produced the Morning, Sun, and Moon; *Triptolemus* was the son of *Celeus*, and *Metanixa*; he was bred and immortalized by *Ceres* in the day time with milk, in the night with fire. By this they signify that Corn is maintained by heat and moisture. *Triton* was the son of *Neptune* and *Amphitrite*. Of *Mars* and *Venus* were begot *Harmony* and *Fear*; of *Achelus* and *Melpomene* the Sirenes; of *Sol* and *Perseus*, *Circe*, *Pasiphae*, *Aëta*, *Perseus* of *Sol* and *Clymene*, *Phæton*, and his Sisters called *Phlegetiades*. Of *Neptune* and *Medusa*, *Cerberus* and the horse *Pegasus*. Of *Chrysaor* and *Callirhoe*, the three bodied *Geryon*. Of *Typhon* and *Echidna*, *Gorgon*, *Cerberus*, and the Dragon, that kept the Golden fleece at *Colchis*, and *Scylla*, which was a woman above the navel, and a dog below, therefore called *Biformis* by the great Poet, and *Chimera*, it was likewise *Sphinx*, and the Serpent *Hydra* with

of the Heathen gods.

with nine heads, which *Heracles* killed as he did *Scylla*, and lastly, the Dragon that kept the Garden of *Hesperides*. *Triton* was called the son of *Neptune* and *Amphitrite*, because he was a good Navigator. *Harmony* and *Fear* are begot of *Mars* and *Venus*, because *Fear* is the inseparable companion of war and love, and so is *Harmony*. Of *Achelus* and *Melpomene* are procreated the Sirenes, because they are commended for their Musick. *Circe*, *Pasiphae*, and the other children of the Sun, are either for their beauty, or other excellent parts, or hot disposition, said to have *Sol* for their Father. *Chrysaor* and *Pegasus* for their swiftness, are said to be begot of *Neptune*. Of the Ibero fountain *Callirhoe* was begot *Geryon*, to shew, that strong bodied children are begot of such women, as are of a clear, sound, and whole som complexion, or constitution of body. Of *Typhon* the Giant, and *Echidna* the Viper, are begot nothing but Monsters, to shew, that of naughty Parents are procreated naughty and deformed children.

Besides the children of *Jupiter* here mentioned, these are recorded for his Bastards; *Argus* of *Niobe* the Daughter of *Iphoroneus*, *Epaphus*, of *Io* the Daughter of *Inachus*; *Perseus* of *Danae* the Daughter of *Acrisius*; *Zeibus* and *Amphion* of *Antiope* the Daughter of *Nisus*; *Minos*, *Sarpidon*, and *Radamanthus* of *Europa* the Daughter of *Agenor*; *Helena* of *Pyrrhe* the Daughter of *Pimetus*; *Dardanus* of *Eletra* the Daughter of *Atlas*; *Æacus* of *Ægina* the Daughter of *Asepius*, *Ethalion* of *Protogenia*, *Ducalion* Daughter; *Lacedemon* of *Taygete* the Daughter of *Atlas*; *Tantalus* of *Hutone* the Daughter of *Himarus*; *Aucas* of *Calisto* the Daughter of *Lycæon*; and divers others, which, to avoid tediousness, I omit. All these being eminent persons, are said for their greater credit (seeing their own Fathers were not known) to have *Jupiter* for their Father. So likewise many Children are fathered upon *Neptune*, as *Agenor*, *Elebrephon*, *Alas*, *Belus*, *Aster*, *Diæus*, *Megaræus*, *Cygnus*, *Nelus*, *Pelias*, *Euphemus*, *Lycus*, *Nisus* and many more. So *Apollo* is made the Father of divers Children; such were *Delphus*, *Asclepius*, *Euripides*, *Ilius*, *Icorus*, *Lirius*, *Aristeus*, &c. So we read that *Sol*, *Vulcan*, *Mars*, *Mercury*, and *Heracles*, had many children, who being eminent men, and begot of obscure

The Genealogy, &c.

obscure or illegitimate parents, were willing for their greater credit, to make themselves the children of such Godfathers; and the Poets were not wanting to trumpet this throughout the World in their Verses; which Ambition did not only possess the Grecians, but infected the Romans also; for *Aeneas*, of whom they came, was said to be the son of *Venus*, so was *Julius Caesar*; *Romulus* the Builder of *Rome*, was accounted the Son of *Mars*. — *Regina Sacerdos*

Marte gravi, geminam partu dedit Ilix prolem. Such was the Ambition of *Alexander*, who scorned to be called the Son of *Philip*, and will have no other Father but *Jupiter Ammon*. But perhaps the Poets meant nothing else, when they make *Jupiter*, *Sol*, *Mars*, *Mercury*, *Venus*, &c. Parents of such children as we have mentioned, to wit, but that these Planets were predominant in their *Horoscope* when they were born; hence they called them the Sons of such Planets. So the *Indians* called the *Spaniards* children of the Sun, when they saw their Ingenuity and Artifices. But to conclude: not only have the Poets delivered to us the Genealogy of gods and Men, but also of Fate, Old-age, Death, Sleep, Dreams, Discord, Misery, Petulancy, &c. Which they Father upon *Night* and *Hell*. They in the *Heaven* and *Earth*, the Parents of Grief, Deceit, Anger, Sorrow, Lying, Swearing, Revenge, Intemperance, Brawling, Pride, Oblivion, Fear, Sloth, &c. In this they shew themselves to be Poets, not Philosophers; for Heaven and Earth are the remote and general, but not the particular and proximate causes of these effects. Who would know more of these Genealogies, let him read *Pausanias*, *Bocattus*, *Hyginus*, *Apollodorus*, *Fulgentius*, *Augustin*, *Enschius*, *Lactantius*, *Homer*, *Hesiod*, and other Poets.

CHAP.

(1)



CHAP. I.

A.

ACHILLES.

HE was the Son of *Thetis*, who hid the Child by night in the fire, and by day anointed him with *Ambrosia*, he was bred under *Chiron* the Centaur, who taught him *Physick*, *Musick*, *Archery*, the *Politicks*, &c. Hearing that he should be killed in the *Trojan* wars, he hid himself in women's apparel, among the Daughters of *Lycomedes*, but being discovered by *Ulysses*, he was forced to go to war, who after many brave exploits, was treacherously killed by *Paris* in *Apollo's* Temple.

The INTERPRETER.

Achilles was so called from the loss of his lips; a great defect in a Prince or General, in whom eloquence, as well as valour is required; or else he was so called, because he was a *Physician*, loosing men from their pains; the knowledge of *Physick* is commendable in a Governour. 2. He was the Son of *Thetis* the Sea-goddes, and yet was bred in the fire; to signify perhaps, that in our bodies are the four prime qualities, to wit, cold and moisture represented by *Thetis*; heat and dryness by his breeding in the Fire, or else to shew that a Souldier, who is of a phlegmatick temper, must be heated by Choler, as *Achilles* was by Fire, but too much Choler is naught, as it was in *Achilles*, who by it did undo his Country. 3. Good men in this world are used like *Achilles*, they are tried in the Fire of affliction, but are not burned; so

Αχιλλεύς
ἀχλὺς
ἀχλὺς

χολὰ ἀσφ
δ' ἐπ' ἐφ' α
μὴ πρ.
Hom. II.
10.

for they are anointed with *Ambrosia*, or strengthened by the Gifts of the Spirit : in the night of this Life we must be tried by Fire, but in the day of the Resurrection we shall be anointed with *Ambrosia*, or made immortal.

Æt. 9.
ἀχαιῶν
Rupicem
Magi-
strum ha-
buit in
schola
scrupca,
Ter. Pall.
Juvén.
Sat. 7.

4. Though *Achilles* was a Prince, a General, and well struck in years, yet scorned not to learn Musick and Physick of *Chiron* a deformed Centaur, and to be subjected to his *Ferula*; metuens virge jam grandis *Achilles*, cantabit patriis in montibus; cui non tunc elicere risum citharadi candida Magistri; but now our young Gentry shake off discipline and learning before they be twenty, despising the low condition of their Masters, which is the cause of so much ignorance and debauchery in our Gentry.

5. *Achilles* is commended in *Homer* for tempering his anger with his Harp. The wrath of a King is like the roaring of a Lion, than which nothing can be more dangerous if he gives way to it. Therefore Musick in a Prince is requisite, if it were but to mitigate his Cares and Anger: this perfection King *David* had, but King *Saul* wanted, the defect of which he found, when he was forced to imploy *David* to play on his Harp. 6. *Thetis* was not so fond and tender of her Sons, as Mothers are in these days; who will scarce suffer the Air to blow upon their Sons. Whereas *Thetis* did harden her Son in the fire; those children prove best, that are most hardened, as *Virgil*

Æn. 9.

speaks of the ancient Italians: *Natos ad flumina primum deferimus, sæcæque gelu duramus, Igundis, Terga fatigamus, dyce* 7. *Achilles* was called *Periseus*, because his Father *Peleus* rescued and saved him out of the Fire. We have a Father in Heaven, who is only able to save and rescue us out of the fire of Persecution, which shall no more hurt us, then the fiery Furnace did the three Children: and he will preserve us from that unquenchable fire, which burneth with brimstone; and from the Fire of Lust, which naturally burneth in every one of us. 8. *A-*

ἀμείνων.

chilles his armour was impenetrable, and as *Homer* calls them immortal, because they were made by *Vulcan* at the request of *Thetis*; but I know, there is no armour endowed with these qualities, except that Panoply, which the Apostle recommends to us. 9. There

1ph. 6.

was

was much strife between *Ajax* and *Ulysses*, about *Achilles* his Armor. I wish we Christians would as earnestly strive for that whole Armor of God, which the Apostle would have us put on. 10. *Achilles* who otherways was invincible, yet when he began to fall in love, and dote upon *Polyxena*, King *Priams* daughter; he was killed suddenly by *Paris*. Nothing overthrows great Commanders so soon, as Love and Idleness. 11. The Muses and Nymphs were said to lament exceedingly at the death of *Achilles*; by which may be meant, that either he had much musick at his Funeral, or else, that the Poets wrote many Elegies upon his death: by the Sea Nymphs may be meant the roaring of the Sea, which might be then caused accidentally by stormy Winds. This also they expressed by the lamenting of *Thetis* for her Son, whom she thought had been immortal. 12. *Achilles* was all dipt in the *Stygian-lake*, except his feet; in which only he was vulnerable and mortal. Except we be all washed in the Water of Baptism, we cannot be immortal. 13. *Achilles* was careless and secure of his feet, therefore he was wounded there by *Paris*. Let us take heed that we be not careless of our affections, for in them Satan is most ready to wound us. 14. Christ is the true *Achilles* ἀχαιῶν, he that looseth us from all pains and diseases; who was tried in the fire of affliction, as gold in the furnace; who being God, yet abased himself to become man, and to be subject to his parents; who hath tempered his own anger, and his Fathers wrath by the sweet Musick of the Gospel; who was delivered from the fire of Persecution, by his heavenly Father; who was mortal only in his feet, that is, his humanity, and for the love he bore to the Church his Spouse, was traiterously murdered by his enemies.

ACHATES.

HE was a Nobleman, the great favourite and inseparable companion of *Aeneas*, both in his prosperity and adversity.

The INTERPRETER.

1. **A**chates signifieth Care, or Sollicitude, from *ἀχος*, to shew that Princes and Great men are never without cares; as *Antigonus* told his son, when he was gazing on the riches of the Diadem, *If (saith he) thou knowest with what cares and vexations this Crown is stuffed, thou wouldst not take it up, if it were flung to thee.* 2. *Achates* was *Aeneas* his good Angel, or *Genius*, which had a continual care of him, and still waited on him. For the Ancients held, that every man had either a good or bad *genius* still attending on him. *Aeneas* had *Achates*, but *Turnus* had one of the *Direæ*, the daughter of *Megara* the Fury, which transformed herself into the shape of an Owl, to wait on him before his death: So the evil *Genius* appeared to *Brutus*, the night before he was slain; and *Saul*, we know, was still haunted with an evil spirit. 3. *Achates* accompanied *Aeneas* both in prosperity and adversity; in him we see the nature of a true friend, which is known in affliction: But false and counterfeit friends, like *Swallows*, bear us company in the Summer of Prosperity, but in the Winter of Adversity forsake us. 4. *Achates* was *Aeneas* his Armor-bearer, and still furnished him with weapons as he had occasion: *Fidus quæ telis gerebat Achates*, *Æn. 1.* *Achates suggere tela mihi*, *Æn. 2.* So the good Angels are our Arms and Armor-bearers, our Swords and Shields, to defend us, and hurt our enemies. 5. *Achates* is commended in the Poet for his fidelity to *Aeneas*, therefore to him *Aeneas* committed his secrets: As in all servants, faith and silence are required, so especially in Princes favourites; which are the two virtues that old *Simo* commends in his servant *Sofia*, *In te semper intellexi esse sitas Fidem & Taciturnitatem.* 6. *Achates* (*Æn. 6*) brings *Sybilla* the Goddess of Counsel to *Aeneas*; so a Princes favourite should be wise, and still able and ready to give good counsel. 7. *Aeneas* committed the care of his son, and the charge of his arms to *Achates*; The two main things of greatest consequence in a Kingdom, are the education of the Kings children, and the managing of his

his *Militia*; with which he ought to trust none but *Achates*, such as in care, fidelity, silence, diligence, and wisdom, exceed all others; and who should this be, but his great Counsel? These ought to walk hand in hand, and be partners in the same care

— *Hæc fidus Achates*

Sit comes, & paribus curis vestigia figat. Æn. 6.

8. When *Aeneas* was wounded, and could not stand, he was supported by his son *Ascanius*, and faithful *Achates*:

— *Fidus Achates,*

Ascaniusque comes castris statuere cruentum.

Kings are but men, subject to errors and mortality; from mortality they are kept by their children; from error, by their wise Counsel. 9. *Achates* is the name of a party-coloured gem. King *Pyrhus* had one which naturally represented *Apollo* and the nine *Muses*; to shew us perhaps, that Wisdom and Learning should still accompany Kings.

ACHELOUS.

HE was the son of *Sol* and *Terra*, or of *Oceanus* and *Tethys*; fighting with *Hercules* for *Deianeira*, he turned himself into a *Serpent*, then into a *Bull*, whose right horn *Hercules* pulled off; which that he might redeem again, he gave to *Hercules* the plentiful horn of *Amalthæa*, and afterwards, for grief of his overthrow, choked himself in the River.

The INTERPRETER.

1. **A**chelous was a River, and all Rivers are painted like men, with long Hair, and long Beards, leaning on their elbow over a great Earthen Pitcher of water; The Hair and Beard may signify the weeds and Sedges of the River; the leaning on the Elbow over a Pitcher of Water, sheweth, that Water is heavy, tending downwards, and is supported by the Earth, and contained within the concavities thereof. They are painted like men, because the supposed Deities of the Rivers appeared in the form of

men; so did the god of *Tyberis* appear to *Aeneas*, *Ænid. 8.*
Populas inter senior se attollere frondes
Visus.

2. *Achelous* was a River, which, as all others, hath its beginning and increase from the Sun, the Sea and the Earth; it was called a Serpent from the many windings thereof; and a Bull from its noise and bellowing. 3. The two horns are its two streams, the one whereof was cut off by *Hercules*, and divided into divers Brooks, by which the country was enriched; and *Hercules* for his pains received the greater Increase. 4. They that strive against mighty men had need to be both Serpents in policy, and Bulls in strength. 5. They who turn themselves into wanton Bulls, and spend their horn, that is, their strength on women or wine, are at last choaked with melancholly, and hydropical humors. 6. If great men lose their horn, that is, their power and honor, let them redeem them with their wealth; for honor is better than money. 7. If God for thy sins take thy power and glory away, or thy bodily strength by sickness, let the poor partake of thy plentiful horn, and choak thy sins in the River of Repentance.

ACHERON see *STYX.*

ACTEON.

HE was a great Hunter, who by mischance having spied *Diana* washing her self, was by her turned into a Stag, and torn by his own Hounds.

The INTERPRETER.

1. **A**cteon was a proud man, for he preferred himself to *Diana*, and bragged that his skill in hunting exceeded hers. It is a dangerous thing to speak irreverently of God; neither is there any punishment fitter for a proud man, than to be metamorphosed into a Beast; so was *Acteon* here, so was *Nebuchadnezzar* in holy Writ. He that will not honor God, shall not abide in honor, but shall be like the Beasts that perish. 2. *Diana* is the Moon,

by

by whose light, influence, and motion, the Sun worketh on sublunary bodies: Dogs madness (by which they prove dangerous to their masters) is an effect of the Moon, which ruleth much over the brain. 3. Curiosity is dangerous, pry not too much into the secrets of Heaven, lest, with *Acteon*, your understanding be taken from you, and ye become a prey to the beastly imaginations of your own brain. 4. Cruelty is here forbid: he that takes delight in murdering of Beasts, proves sometimes with *Nimrod* a murderer of men; and such for want of humanity may be said to be turned into Beasts, and tortured with their own Dogs, that is, by an evil conscience. 5. When men neglect their Estates and Callings, and spend their patrimonies profusely on dogs and hunting, they may be said to be devoured by their own dogs. 6. They who suffer themselves to be abused, and their Estates wasted by Parasites and Flatterers, not unfailingly may be said to be a prey to their own dogs. 7. They who look upon women, and lust after them, lose their reason, and are devoured by their own lusts. 8. If *Diana's* nakedness seen unawares was the occasion of his misfortune; how blame-worthy are those women, who with naked breasts, immodest looks, light behaviour, phantastical attire, entice men to their destruction; and of men do metamorphose them unto beasts.

ADONIS.

HE was a beautiful Youth, with whom *Venus* was in love but whilst he was hunting, he was killed by a Boar, or by *Mars*, in the shape of a Boar, and by *Venus* was turned into a red flower, called *Anemone*: he was kept after death by *Ceres* and *Proserpina*, six months under ground, and other six months by *Venus* above.

The INTERPRETER.

1. **T**he Athenians had several festival dayes called *Adonia*, in memory of *Adonis* his untimely death: In these feasts, the women used to carry upon their shoulders or hearses the image of a dead youth to the grave,

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with

with much mourning and shedding of tears ; and therefore *Venus* was wont to be painted in the form of a mournful woman shedding of tears, with a veil over her head, bewailing the loss of *Adonis*. By *Venus* may be meant the earth, for this is the beautiful and fruitful Mother of all living creatures. By *Adonis* may be understood the Sun, who in Winter is in a sort killed ; when his heat and presence is lessened, then the earth mourns, and loseth her beauty ; the shedding of tears is the increasing of the Springs and Rivers, by great and continual rains. 2. If by *Adonis* we understand Wheat, that lodgeth with *Proserpina*, that is, lieth buried in the ground six months in the winter, the six Summer months it is above in the Air with *Venus*, by which the beauty of the year is signified ; by the Boar may be meant the cold, frosty, and snowy season, in which the Wheat seems to be killed. 3. If with *Macrobius*, by *Adonis* we understand the Sun, he may be said to lodge six months with *Proserpina*, in respect of his southerly declination ; the other six months with *Venus*, for then the Creatures give themselves to procreation : He is killed by the Boar, and lamented by *Venus* ; for in Winter his beams are of no force to dispel the cold, which is the enemy of *Adonis* and *Venus*, that is, of beauty and procreation. 4. *Mars* in the form of a Boar kills him ; because wars and huntings are masculine exercises, and not fit for weak bodies, and effeminate spirits. 5. *Adonis* is from *Adon* to sing, for Beauty and Musick are friends to *Venus*. 6. *Adonis* may signifie the good Government of a Common-wealth, which is the beauty thereof, which is killed by *Mars* in the form of a Boar : for *Mars* and wantonness are enemies of all Government. 7. Beautiful *Adonis* is turned into a fading flower, to shew that Beauty quickly perisheth. 8. Young and fair *Adonis* is killed by a Boar ; so Wantonness and Lchery are the destroyers of youth and beauty. 9. Our resurrection in this may be typed out ; for although death kills us, it shall not annihilate us, but our Beauty shall increase, and we shall spring out of the ground again, like a beautiful flower in the Resurrection. 10. Though our bodies die, yet our good names shall flourish, and like a fair flower, shall live

live and smell when we are gone. 11. *Myrrha* of her own Father begot this child *Adonis* ; which *Myrrha* flying from her angry Father, was turned into a Tree, and with the blow of her Fathers sword, was delivered of this child ; because the Sun, the common Father, begot the sweet Gum *Myrrhe* of that *Arabian* Tree of the same name ; which Gum doth cause much delight and pleasure : for so in Greek *Adonis* signifieth. In this Gum *Venus* is much delighted, as being a help to decayed beauty, to a sinking breath, to procreation, and the virtuous of the Matrix. 12. Let them remember, who hunt too much after pleasure, that the Devil is that great Boar, who lieth in wait to kill them.

ADMETUS.

HE being a Suitor to *Alceste*, carried her away by the assistance of *Apollo* and *Hercules* in a Chariot, drawn by a Lion and a Boar ; afterward being like to dye, was recovered by the voluntary death of his wife, whom *Hercules* delivered out of Hell, and restored her to *Admetus*.

The INTERPRETER.

1. *Admetus* was King of *Thessaly*, whose sheep *Apollo* fed. Every King is a Shepherd, who without *Apollo*, that is, Wisdom, can never rule and guide his people.
2. *Admetus* was the husband of *Alceste*, which signifieth strength ; and the King is or should be the husband of his Country, which is the Kings strength.
3. By the means of *Apollo* and *Hercules*, *Admetus* procured his wife ; so by wisdom and power, Princes bring people to subjection.
4. He that intends to marry, had need take the aid of *Apollo* and *Hercules*, that is, of wisdom, and strength of body.
5. *Admetus* is one that cannot be tamed, as many lusty young men are : therefore it is good to marry with *Alceste*.
6. Many foolish women like *Alceste*, refuse many good

matches, and at last are carried away by a Lion and a Boar, that is, by one that is lasciviously given, and who can put on the bold face of a Lion. 7. Fruitful women are like *Alceste*, who cast themselves into the jaws of death by child-bearing, that their Husbands may live in the fruit of their womb: for Parents live in their children: But by the means of *Hercules*, that is, of the strength of Nature, women are delivered from death. 8. *Alceste* is our hope, with which we shall marry, if first we can subdue the Lion of Pride, and the Boar of Concupiscence. 9. *Admetus*, or the untamed spirit of Satan doth carry away the soul, which is the Daughter of God, in the chariot of Vanity, drawn with Pride and fleshly pleasures; and in Hell, the soul should have continued for ever, if Christ our *Alcides* had not delivered it from thence.

(a) ἀλλὰ ῥοβὺρ.

ÆACUS. MINOS. RADAMANTHUS.

These were Jupiter's sons, and Judges in Hell: at the request of Æacus, when the Island of Ægina was depopulated with sickness, Jupiter turned the Ants into Men; so was Græcia delivered also by the prayers of the same Æacus.

The INTERPRETER.

1. **N**One were admitted into the presence of these three Judges, but naked souls, destitute of clothes, beauty, money, or any thing else that might move these Judges to partiality: In this world, we must not look for Justice; when we are stript of all, then shall we have it: For here something will be found about us that shall corrupt the Judge. And is it not a shame, that there should be more Justice in Hell, then on Earth? 2. Just Judges are the Sons of God, as these three were the Sons of Jupiter. 3. The good Laws of just Judges, shall not be forgotten; but when they are in Hell, that is, when they are dead, their Laws shall be still in force. 4. These three Judges are the three effects of a wicked mans conscience, to wit, to accuse, condemn, and torment the sinner; and

and in this sense, a man may be said to be in Hell, whilst he is on Earth. 5. *Æacus* by his wisdom casting the barbarous inhabitants to forsake their caves and holes where in they dwelt, and to build houses, to leave their diet of Roots and Fruits, and to sow Corn, in teaching them Civility and Military Discipline, whereby they overcame the Pirates which used to molest them; for these respects, he was said to turn them from Ants into Men. 6. His relieving *Græcia* by his Prayers from the Plague, doth shew us, *That the Prayer of the faithful availeth much*. 7. Before Christ came, the *Gentiles* were but Ants, Men of earthly conversation, being fed with Roots of Superstition; molested with spiritual Pirates; but by the Preaching and Intercession of Christ, *The wisdom of the Father, and the Judge of all the World*, they were made men; taught to forsake the dark holes of Idolatry, and to build them an house in Heaven, to feed upon the bread of Gods Word, and to fight against their spiritual enemies. 8. These three Judges were so placed, that *Æacus* and *Radamanthus* being more loving Brothers, set alwaies together, but *Minos* by himself: This is noted for his cruelty, the other two for their gentleness and mercy; to shew us, that there are two mild Judges for one cruel: so Justice should be tempered with Mercy but so, that Mercy may be alwaies prevalent. 9. When Jupiter sent these his three sons to be Judges in Hell, he directed them to take their Journey through a delightful Meadow, call'd *The Field of Truth*. I wish all Judges would pass through this Field; for neglect in passing through this field in these distracted times, many good and innocent men have been undone by false and lying informations.

ÆGÆON.

HE was begotten of the Heaven and Earth, or of the Sea, he assisted Jupiter, when Juno, Pallas, and Neptune, made insurrection against him, and would have bound him: For whose good service, he was made Keeper of Hell-gates. But afterwards rebelling against Jupiter, he

he was overthrown with his thunder, and laid under the Hill *Ætna*, which always bursts out with smoke and flames, when he turns himself about. He had an hundred hands, and fifty heads: he is also called *Briareus*, and *Enceladus*.

The INTERPRETER.

1. **A** *Egeon*, as the other Giants, were painted like men above the waste, but like Serpents under. *Commodus*, that bloody Emperor, when he would represent *Hercules* with a Lions skin about his shoulders, and a club in his hand, caused some men whom he meant to kill in sport to be sent for. Now that he might seem to fight for the gods against the Giants, he would cause the Legs and Thighs of these men to be set awry, or wrested aside, that so they might seem to be like the Giants, and then with his Club he knocked them down and bruised them. This was not indeed to fight for the gods, but to satisfy his own cruelty and bloody nature: There be too many that pretend they fight for God, when indeed they fight for their own ends; and, to make the matter more plausible, they will by traducing give their enemies Serpents feet, though they have none, and make them seem to be Gyants against whom they fight, though they be not such.

2. By this many-handed and many-headed Monster, is meant the Wind, the power and vertues whereof are many and wonderful: it is begot of the vapors of the Earth and Sea, by the heat and influence of Heaven; when *Jupiter*, that is, the Heaven is obscured, and as it were bound up from us with thick mists extracted by *Minerva*, that is, the Sun, out of *Neptune*, or the Sea, and received by *Juno*, or the Air; these three are said to conspire against *Jupiter*. Then comes the wind and blows away these mists, and so *Jupiter* is relieved, and the Heavens clear'd. *Egeon* is said to keep Hell-gates, because the Winds are often inclosed in the bowels of the Earth, and Sea. 3. *Egeon* fights against *Jupiter*, when the South-wind obscures the Heaven with clouds, then with his Sunbeams, or Thunder, the Air is cleared, and the Wind settled.

settled, and because *Ætna* never vomits out fire, but when there is Wind generated in the hollow holes and cavernosities thereof, therefore *Egeon* is said to lie and move there. 4. God hath made our stomach and belly to be the receptacle of naughty vapors, which notwithstanding sometimes rebel and obnubilate the Heaven of our Brain, and fight against our *Jupiter*, that is, our Judgment and Reason: but oftentimes are overcome and beat back by the strength of Nature, and property of the Brain. 5. *Juno*, that is, Vapors: *Neptune*, that is, too much moisture: and *Pallas*, that is, too much study oftentimes possess the Brain, and assault Judgment and Reason: but the help of *Egeon*, or the strength of the animal spirits, do relieve the Brain and make peace. 6. In 88. the Spanish *Juno*, that is, their Wealth; *Minerva*, their Policy, and *Neptune* their Sea-god, I mean their great Fleet which affrighted the Ocean, conspired to invade our Heaven, that is, our Church and State; but *Egeon*, the stormy Wind, sent by *Thetis*, by the power of the Almighty scattered their forces, and relieved our *Jupiters*. 7. Every pyratish ship, robbing honest men of their goods, may be called *Egeon*, for they fight against God himself, and their end for the most part is fearful. 8. *Arius* and other hereticks opposing Christs divinity, with *Egeon*, fight against God; and being struck with the thunder of Gods Word, without repentance they are sent to Hell. 9. All seditious persons rebelling against the Church and State, are *Egeons*; fighting against God, and they must look for this reward.

ÆNEAS.

HE was a Trojan Prince, son of Venus, by whose help he was delivered from being killed by the Grecians: He carried his old Father on his shoulders out of Troy, with his household-gods; he was seven years by the Malice of *Juno*, tost upon the Seas, and kept back from Italy; who when he arrived thither, was molested by a long War, caused by *Juno* and *Alecto*. Having at last killed *Turnus*, ended his days in Peace and Honor. He went down to Hell to visit his father, in the Elysian fields.

fields, who by the help of Sybilla and the golden branch, overcame all the dangers of Hell: his acts are eternized by the Prince of Poets.

The INTERPRETER.

1. **W**hen *Aeneas* went down to Hell, the dog *Cerberus* barked against him, which used to fawn upon others; even so, the Devil is an enemy to vertuous men, such as *Aeneas* was, but he is a friend to the wicked. 2. He was called the Son of *Venus*, because that Planet was Mistress of his Horoscope; or because of his beauty and comely proportion, and to shew that love is the chiefest guard of Princes, and that which doth most subdue and keep people in subjection. 3. *Juno* and *Aeolus*, the Air and Wind, conspired against him to drown him; so sometimes Princes are greatly vexed and endangered by the storms of civil dissention. 4. *Neptune* was his friend both in the *Trojan* War, and to help him forward to *Italy*: *Vulcan* made him armor; *Mercury* was his Counsellor and spokesman; *Cupid* made way with Queen *Dido* to entertain him; to shew that a Prince cannot be fortunate and powerful, without shining armor, eloquence, and love. 5. The golden Branch made way for him to *Proserpina*, and brought him to Hell; and so doth the inordinate love of Gold bring many unto Hell: Again, Gold maketh way t'orow the strongest Gates, and overcometh the greatest difficulties: Besides, Gold is the Symbol of Wisdom, without which no man can overcome difficulties. Lastly, he that will go through the danger of Hell, that is, the pangs of death with cheerfulness, must carry with him a Golden branch, that is, a good conscience, and perhaps his golden branch may be the Symbole of a Kings Scepter, the Ensign of Government, wherein a King is happy; if his Scepter be streight, and of Gold, that is, if Wealth, and Justice, and Wisdom go together. 6. *Aeneas* had not found the branch without the Doves, his Mothers Birds: So without Love, Innocency, and Chastity, we cannot attain to true Wisdom. 7. He that would attain unto the true Branch, that is, Christ the righteous Branch, and Wisdom of the Father, must follow the guide of the two Doves, the

the Old and the New Testament; they will shew us where he is. 8. *Aeneas*, by the help of *Sibyl*, went safely through Hell; so by the assistance of Gods counsel (for *οὐδ' ὅτι βυλῆ* *Sibyl* signifieth so much) we shall overcome all difficulties. 9. His companion was *Achates*; for great Princes are never without much care and sollicitude, as the word *ἄχος ὁ ἄν* signifieth. 10. *Aeneas* went through the dangers of Hell, Sea and Land, before he could have quiet possession in *Italy*; so we must through many dangers enter into the Kingdom of Heaven. 11. *Aeneas* is the *Idea* of a perfect Prince and Governor, in whom we see piety towards his Gods in carrying them with him, having rescued them from the fire of *Troy*, in worshipping the gods of the places still where he came, in going to *Apollo's* Temple as soon as he lands in *Italy*, in his devout prayers he makes to *Jupiter*, *Apollo*, *Venus*, and other gods; piety also towards his old father, in carrying him on his shoulders, in bewailing of his death, visiting of his tomb, going down to Hell to see him; his love was great to his wife *Cecylus*, in lamenting, and casting himself into open danger for her; his love was great to his son *Ascanius*, in the good breeding and counselling of him; to *Palinurus*, *Myiennus*, and others; his vigilancy in guiding the helm at midnight when his people were asleep; his liberality to his soldiers; his magnanimity, constancy, wisdom, fortitude, justice, temperance, are fit by all Princes to be imitated, and the *Aeneids* to be diligently read.

ÆOLUS.

HE was Jupiters son, a King over divers Islands, and reigned in a City walled with brass: He kept the Winds in a Cave or hollow Hill; which at *Juno's* request, and promise of a marriage with her Nymph *Deiopea*, he let out against *Aeneas*.

The INTERPRETER.

BEfore that *Aeolus* was made King of the Winds, they were very unruly, and had amongst themselves divers conflicts and encounters; so that not only Ships on the

the Sea, but Castles, and whole Towns also on the Land, were overthrow by them; even so, till Kings and Governors were chosen by the people to rule and guide them, they were subject to continual disorders, tumults, and civil broils, oppressing one another; but a wise King, like another *Æolus*,

Sceptra tenet, mollitque animos, & temperat iras;

Ni faciat, maria ac terras, cælumque profundum

Quipp. ferant rapidi secum, verrantque per auras.

2. He is called *Jupiters* son, because the Winds are begotter by the influence and motion of the Heavens. 3. He was an Astronomer, and could foretel storms and calms; therefore it was thought he had the command of the Winds. 4. His City was said to be walled with Brass, because it was guarded with armed men. 5. He kept the Winds in a hollow Cave, because some Caves be full of vapors, which sometimes burst forth with violence. 6. He reigned over Islands, because they are most subject to storms. 7. *Juno* could not sink *Æneas* his ships, without the help of *Æolus*; neither can the air violently work, if it be not moved by the vapors, which are the winds; or else without vapors, by the Planets. 8. The marriage between *Æolus* and the Sea Nymph, shews the relation that is between the Wind and the Sea. 9. He may be called *Æolus*, and the God of Winds, that can curb and keep under anger, and other unruly passions. 10. It is a dangerous state, when *Juno* and *Æolus*, that is, Wealth and Power, band themselves against innocent men.

ÆSCULAPIVS.

HE was the god of Physick, and son of *Apollo* and *Coronis* the Nymph, whom *Apollo* shot with his Arrow, and cut out the Child, who was nursed by a Goat or Bitch, as some would have it. He relieved Rome from the Plague, in the form of a Serpent, being brought from *Epidaurum* in a ship; He restored *Hippolitus* to life, therefore was killed by *Jupiters* thunder.

The INTERPRETER.

1. Find *Æsculapius* painted like an ancient man with a long beard, crowned with Bays, having in one hand

a knotty or knobbed staff, with the other he leans upon a Serpent, and hath a Dog at his feet: by which are represented the qualities of a Physician: He ought to be grave and aged, wise as the Serpent, vigilant as the Dog, and should be a conqueror of diseases, as his *Lawrel-Garland* shews. The knobbed staff signifies the difficulty and intricacies of Physick. 2. As the Tyrant *Dionysius* robbed *Æsculapius* of his golden beard, affirming that it was unfit he should have so large a Beard, whereas his father *Apollo* was beardless; even so did *Julian*, another Tyrant and Apostata, rob the Churches of Christians, affirming that it was unfit, they being disciples should be rich whereas their Master was poor; and that being poor, they shall be meet for Heaven. 3. *Æsculapius* was brought from *Epidaurum* in shape of a Serpent to Rome, where he drove away the pestilence: it seems, the Romans had heard of the Brazen Serpent, which in the desert healed all the beholders of their stings and wounds. 4. *Æsculapius* is the mild temper of the air, as the word [*hinc blandus*] sheweth, which is the effect of the Sun, or *Apollo*, and is the cause of health: Therefore *Hygiea* and *Iaso*, that is, health and cure, are the children of *Æsculapius*. His mother is *Coronis* [*εσπαιρυν misceo, & tempo*] or the due mixture and temper of the Air, which because it depends from the influence of the Sun, therefore *Apollo* is said to beget *Æsculapius* of her; but when he killed her with his Arrows, is meant, That the Sun with his beams did overheat and infect the air with a pestilence. 5. I had rather understand by this fiction, the true temperament of a sound mans body, caused by *Apollo* and *Coronis*, that is, the due proportion of the natural heat and radical moisture, call'd by some *ερεσις*, and the true cause of health. Then *Coronis* is killed with *Apollo's* Arrows, when the natural heat degenerates into a feverish inflammation, and drieth up the moisture; but when the heat returns to its former temper, *Æsculapius*, that is, health, is recovered and nourished by a Goat, because Goats-milk is good to feed and restore decayed nature. 6. By this fiction, I think, is represented to us the properties of a good Physician, he is the son of *Apollo* and *Coronis*, that is, of knowledg and experience;

rience; Knowledge kills Experience, when the learned Physician trusts not to experience; but by Art and Knowledge he cures; for indeed, in Physick, Experience is little worth: For what experience can one have of such infinite varieties of temperaments which are amongst men, every man having a peculiar constitution, which is also still differing from it self? As *Æsculapius* was nursed by a Goat or Bitch, so Physicians are maintained by Gluttony and Venerie. *Chiron*, *Saturnus* son, was *Æsculapius* School master; for Time hath brought the knowledge of Physick to Perfection; or because *Chiron* being half a man, and half a horse, sheweth that a Physician must be a *Centaur*, that is, a man in Judgment, and a horse in courage. It is fit that Physicians should be brought to Rome, that is, to great Cities infected with sickness. The Serpent, Cock, and Raven, were consecrated to *Æsculapius*, so was the Goat also, to shew that a Physician must have the Serpents wisdom, the Cocks vigilancy, the Ravens eye and forecast, and the Goats swiftness; for delays are dangerous. And if Physicians cure desperate diseases, they must not be proud, and attribute the glory to themselves, or skill, but to God, lest they be punished in his just anger, as *Æsculapius* was. 7. Christ is the true *Æsculapius*, the Son of God, and the God of Physick, who was cut out, as it were, of his mothers womb, by the Power of God, without mans help, and cured all diseases; the true brazen Serpent, he only who was struck with the thunderbolt of his Fathers wrath, and sent to Hell, to deliver us from Death and Hell.

ALPHEUS.

Herethusa was a great hunter and fell in love with the Nymph *Arethusa*; who, that she might escape him, was by the help of *Diana* turned into a Fountain; and he afterwards sorrowing, became a River, which still runs after *Arethusa*.

The INTERPRETER.

1. **A**lphæus was worshipped as a God, and his image was placed upon the same altar with *Diana*, either because they both delighted in the same sport, to wit, in Hunting; or to signify the mutual Relation, the one had

to the other. *Diana* was the goddess of Woods, *Alphæus* was a River; but Woods prosper best, that are near to Rivers: Or *Diana* is the Moon; but the Moon is a friend to Rivers, and all moist things, which are begot, preserved and moved by the Moons heat, light, and influence. 2. *Alphæus* is a River of *Elis* in *Arcadia*; through secret passages running under the Earth and Sea, it empties it self in the spring *Arethusa* in *Sicily*; which though *Strabo* denieth it, cannot be otherwise, seeing so many witnesses confirm, That whatsoever is cast into *Alphæus*, is found in *Arethusa*. 3. As this water running through the Sea, loseth not its sweetness, by receiving any salt relish; so neither must we lose our integrity and goodness, by conversing with the wicked. 4. Husbands must learn of *Alphæus* to be kind to their wives, and to make them partakers of all their goods; as *Alphæus* imparts all it receives to *Arethusa*. 5. We must never rest, till we have obtained him whom our soul loves: The salt Sea of Afflictions, and the distance of place, must not hinder our course. 6. *Arethusa* is from ἀρετή, virtue, which we should still run after. 7. *Alphæus* is from ἄλγος, a spot; we are full of spots and sin, therefore had need to be washed in *Arethusa*, that is, in the water of Baptism. 8. This water was held good to kill the Morpheus, called therefore *Alphos*; for which cause it was consecrated to *Jupiter*; and it was unlawful to wash the Altar of *Jupiter Olympius* with any other water. So Baptism doth wash us from original sin, and by it we are consecrated to God. 9. *Alphæus* is as much as φῶς Ἀληθές, The Light of Truth, which runs after ἀρετή, or virtue; to shew, that Knowledge and Theory, should alwayes be joynted with Goodness and Practice.

AMPHION.

HE was *Jupiters* son of *Antiope*: She flying from *Dirce* to a solitary Mountain, was there delivered, and the child was there brought up by Shepherds. He learned his musick of *Mercury*, and received his Lute from him; by force of his musick, he caused the stones to follow him, with which the Walls of *Thebes* were built. But afterwards out-braving *Latonaes* children, and upbraiding them for want of skill, was by her killed.

The INTERPRETER.

1. **W**Hereas there were three sorts of Musick, to wit, the *Lydian*, the *Doric*, and the *Phrygian*: The first was Mourning, and for Funerals; the second Maistie, and for wars: the third effeminate, and for marriages. *Marsias* was the inventor of the *Phrygian*, *Thamirus* of the *Dorian*, and *Amphion* of the *Lydian* musick. 2. *Amphion* was *Jupiters* son, because musick is from God, or because the Heavens by their perpetual Revolution, shew, That musick without continual exercise, cannot be attained unto; or to shew, that there is in the heavenly bodies an harmony, as well as in musick: Or if by *Jupiter* we understand the Air, as sometime Poets do, then, as *Jupiter* gave life to *Amphion*, so doth air to musick: for no sound is either by voice, instruments, or water, without air. 3. *Jupiter* in the form of a Satyr, begot *Amphion*; Satyrs were great dancers, and dancing requires musick. 4. *Amphion* was bred by Shepherds: For these living an idle and solitary life, were invited to invent musick, partly by the singing of birds, and partly by the whistling of the wind among the trees, or by the running of waters. 5. He was born in a remote Hill, because musical inventions require quietness, and a private life far from troubles and business. 6. *Mercury* taught him, and gave him the lute, to shew the resemblance and equal power of Eloquence and Musick; Eloquence being a speaking harmony, and Musick a speechless Eloquence; the one by words, the other by sounds, working on the affections. 7. His building *Thebes* walls by his musick, shews what is the force of Eloquence, to draw rude people to Religion, Policy, and Civility. 8. His out-braving of *Apollo* and *Diana*, doth not only shew the insolency and pride of some men, when they have got some perfection in an Art; but also, I suppose, may be meant the power and delight of Musick, that it no less affects and delights the soul by the ear, then the light of the Sun and Moon doth the eye. So that Musick may, as it were, challenge the Light. 9. *Amphion* may be said to be killed by *Latona*, when musical knowledge is lost by negligence and oblivion. 10. Our Saviour Christ is

is the true *Amphion*, who by the preaching of the Gospel hath built his Church, and made us who were but dead and scattered, living stones in this building: His musick hath quickned us, and his love hath united us. 11. *Amphion* was said to build the walls by the help of his musick, because, perhaps he employed Musicians at that time, who by their musick encouraged the builders, and made them work the better.

ANDROMEDA. See PERSEUS.
ANTÆUS.

HE was a Giant forty cubits high, begotten of Neptune and the Earth, with whom, when Hercules did wrestle, still as he was flung on the ground, his strength increased: Which Hercules perceiving, lifted him from the ground, and squeezing him to his breast, stifled him.

The INTERPRETER.

1. **A**ntæus was King of *Tingitania*, who compelled his guests to wrestle with him, and then killed them. This is the trick of Tyrants, who make use of their strength and power, to undo and ruine the weak and meaner sort. And here we may see, what danger it is, for mean men to contend with Princes, and great ones: they can expect nothing but ruine. *Potentioris iram sapiens nunquam provocabit, Seneca.* 2. The bigness of his body shewed, that Earth and Water were extraordinarily predominant in him: therefore he was called the son of Neptune, and the Earth. 3. A covetous man is like *Antæus*, the more that his affections touch earthly things, the stronger is his covetousness, till he be lifted up from the Earth with heavenly thoughts, and then covetous thoughts die. 4. Satan is like *Antæus*, for the more he is beat down by the Herculean strength of Gods Word, the more violent and fierce he groweth: But being squeezed by the Breast-plate of Justice he loseth his force. 5. Satan deals with good men, as Hercules with *Antæus*: he flings them down by oppression and persecution, but when he perceiveth, that by this means they grow stronger and more resolute, he lifteth them up by pride and prosperity, by which many are

overthrown, which grew strong by adversity. 6. The Sun like *Antæus*, when he is come to his *Ferigæum*, or that point nearest the Earth, he begins to gather strength, which increaseth till he come to his *Apogæum*, or that point in Heaven farthest from the Earth, and then his force begins to weaken. 7. He that will cure a Fever with hot things, or an Hydropisie with cold and moist things, he doth as *Hercules* to *Antæus*, increase the disease by applying things of the same nature: whereas diseases should be cured by contraries. 8. Every thing in its own element, with *Antæus*, doth gather strength and prospereth: but being put into another element dieth, as fishes in the air, and beasts in the sea.

ANUBIS.

This was the Son of Osyris the Egyptian, who accompanied his Father in all his travels and expeditions, for which care and obedience he was deified after death.

The INTERPRETER.

1. *Anubis* was worshipped under the shape of a Monster, having a mans body but a dogs head, therefore called *Cynocephalus* or dogs head, and *Lutator* the barker by *Virgil*, because he was wont to bear in his Scutcheon or Coat of Arms the Picture of a dogs head. 2. The Egyptians used to worship those creatures that were useful and beneficial to mankind, among which is the Dog, a creature vigilant, faithful and careful of his Master. 3. By worshipping of *Anubis*, the Egyptians did shew, that dutiful and obedient Sons, such as he was to his Father, shall not want honor. 4. *Tertullian* sheweth, that this *Anubis* was a whore-master, and such indeed be all Idols, and Idolatry is spiritual whoredome: so in Scripture, Idolaters are said to go a whoring after other gods. 5. *Eusebius* saith, that not only those Captains were honoured, who subdued their enemies, but the beasts also whose pictures they wore on their helmets and targets, as being great helps to the victory by affrighting the enemies: hence all kind of wild beasts were worshipped among them, so prodigal were they of their honours. 6. *Anubis*, I think, may fitly resemble

a Prince or Governor, who ought to have a mans heart for Wisdom and Courage, but a Dogs-head for Sagacity, Fidelity, and Vigilance: He ought to bark and to threaten often, but to bite and punish seldom; to defend the Sheep, and kill the Wolves. *Favere subiectis & debellare superbos.* 7. *Apuleius* shews, that the Egyptians worshipped *Mercury* under the name of *Anubis*, with a Dogs-head, having his Caduceus in the one hand, and a Palm in the other: By which, I suppose, they might mean, That a Princes Ambassador should be eloquent, vigilant, faithful, sagacious, which three qualities are in the Dog: Prudent also, as the Serpents about his Caduceus may signify; and lastly, unconquered, as the Palm which succumbs to no burthen. 8. *Juvenal* saith, that *Anubis* was the Priest of *Isis*. it is requisite that every Priest should have the Eloquence and Prudence of *Mercury*, the Vigilance, Fidelity, and Sagacity of *Anubis*.

APIS.

This was the chief God of the Egyptians, worshipped in the form of an Ox, but the Ox was killed by Cambyfes.

The INTERPRETER.

1. *Apis* was thus called whilst he lived, but after his death, *Serapis*, from *σῆρας*, a Coffin or Chest. in which his body was laid, and he in it worshipped. 2. They gave divine worship to *Apis* a while, then drowned him, and being dead, they bewailed him, receiving no comfort till they had found another like him. Thus we deal with the true God; we sometime honour him, sometime by our wicked lives we lose him, and having lost him, we can find nothing but sorrow and grief, nor can we be truly comforted till we find him again. 3. *Cambyfes*, as *Hecædotus* reports, killed *Apis*, whipt his Priests, murdered many of the Nobility that worshipped him, and was offended with the people for rejoicing, and keeping a holiday to him. Thus a Tyrant is commonly an enemy to Religion. 4. The Egyptians used to give drink to *Apis*, not out of *Nilus*, for fear that the water should make him too fat, but

Æn. 8.

Apol.

De præp.
l. 2. c. 1.

of a Well peculiarly dedicated to him. Thus many men deal niggardly with God, they can be content themselves to eat and drink of the best, and to give the residue to God; any thing is thought too much for the Lords Priests; they must not grow fat nor have plenty. 5. Some think that Joseph Jacob's son was under the name of *Apis*, worshipped in Egypt, for his wisdom and care he had in providing of Corn in the time of famine. Thus many good men for their eminent parts, have been abused to superstition by wicked men. 6. In the Temple of *Apis*, near to his Image, stood the picture of *Harpocrates*, the God of Silence, with his finger on his lip, intimating, that such as worshipped *Apis*, must not divulge what he was heretofore: By which we may see the knavery of those Priests, who deluded and abused the world with false Gods; making the people believe, & worship that, which they themselves in privat laughed at; which *Juvenal* shews of *Anubis*.

Sat. 6:

*Qui grege lanigero circumdatus & grege calvo
Plangentis populi: currit derisor Anubis?*

7. The Egyptians used to try whether *Apis* would be propitious to them or not, by proffering him Fodder and Corn; which if he did quickly eat up, they took it for a good sign; but otherwise, if he refused. This is no good way, to know the love of the true God to us; for oftentimes he will accept the Prayers of those whom he hates and means to destroy: and many times rejects the Prayers of them whom he loves best. *Dionysius* *exaudit ad suavitatem, non ad voluntatem*. 8. *Eusebius* shews, that the Egyptian women were not ashamed to discover to *Apis* those parts which nature and modesty hath concealed, by which he shews the turpitude of that Religion: But I infer, that though it was in modesty in them, to discover such secrets to their false God, yet it is commendable in us to inclose our most secret sins (be they never so abominable) by confession to the true God. 9. *Tertullian* reproves that vanity of the old Romans, who admitted into the Capitol *Serapis*, *Isis*, & other Egyptian gods, whom their grave forefathers rejected: of this *Lucan* complains.

*Nos in Tempia tuam Romana accepimus Isin,
Semidosque canes, & sistrâ jubentia luctus,*

And

And yet these Romans could not be induced to admit the true Christian Religion within their City; even so the new Romanists are content to admit many superstitious Heathenish ceremonies, but not the true Orthodox reformed Religion, within their Church and City. 10. The antient Christians made no scruple in converting *Serapim*, or the Temple of *Serapis*, into a Christian Temple; so that as *St. Jerome* saith, *Serapis Aegyptius factus est Christianus*; thinking it no disparagement to Christ, to honor him in the same place, where once the Devil was worshipped: But our modern pure Christians are of a dainty palate, who cannot relish the worship of God, where once Mafs was said, but will prefer a Stable to such a Temple,

A P O L L O,

HE was the son of Jupiter and Latona, born in Delos; he killed the Serpent Python, the Giant Tytion, Marsyas the Musician, and the Cyclops that made Jupiter's thunder, with which his son *Aesculapius* was slain: For which just Jupiter banished him, and drove him to feed Admetus his sheep, and to help Neptune in building of the Walls of Troy. He was the God of Wisdom, of Physick, of Musick and Archery.

The INTERPRETER,

BY Apollo may be meant, God himself: For as they painted Apollo with his Harp, and the three Graces in one hand, with a Shield and two Arrows in the other; so by this perhaps, they meant that God was not only a punisher of wickedness, but a rewarder of goodness: as he had two Arrows, so he hath many punishments; But yet he hath the comfortable harp of his mercy to sweeten them in the other hand; and having but two Arrows, hath three graces, to shew that he hath more mercies then punishments. And therefore the same hand that holds the arrows holds also the Shield, to shew that even when his arrows, fly at us, yet with his Shield he defends and supports us. God shot his arrows at Abraham, when he raised so many Kings against him; yet at the same time he

forbids him to fear; for, saith he, *I am thy shield*, Gen. 15. 1. And that by *Apollo* was meant the Supream God, is plain by the Assyrians, in joyning the pictures of *Apollo* and *Jupiter* together, whom they painted with a whip in one hand, and the thunder in the other, to shew that God had diversity of punishments, according to the diversity of offences, some gentle, some more rigorous. For this cause the Egyptians represented him by a Scepter, with an Eye; to signifie both his knowledge and providence, by which the world is guided: And they painted him with wings, to signifie the swiftness of his motion, by which it appears, that *Jupiter* and *Apollo* were with them one and the same god. 2. I find that *Apollo* is painted with one side of his head shaved, the other hairy; by which I think they meant, that while the Sun shined to one Hemisphere, the other was dark; for by his hair they meant his beams and by his baldness, darkness, caused by his absence. 3 By *Apollo* is ordinarily understood the Sun, which as his (a) name sheweth, is both the destroyer and preserver of things: he is the son of *Jupiter*, because he is a part of heaven, or because he was created by God; he was born of *Latona*, because God brought light out of darkness and the Sun out of the *Chaos*; born in *Delos*, which signifieth Manifestation, for the Sun discovereth all things; he kill'd *Python* the Serpent, because the Sun by his heat disperseth all putrified vapours and cleareth the air from mists; for of putrefaction venomous beasts are procreated: so he kill'd *Jupiter's* Thunder-maker, because the Sun clears the air, & consumes those exhalations & moistures, of which Thunder is engendered. When *Apollo* was born, *Diana* his sister, who was first born was the Midwife to bring forth *Apollo*; that may signifie that the Sun is freed from his eclipse and darkness, when the Moon departeth from him: he is still Beardless, to shew his perpetual youth, his long hair shews his beams; he feedeth sheep, because his heat produceth grass: he is carried in a Chariot drawn with four horses, to shew his motion, and the four seasons of the year, or the four parts of the Artificial day, as his Horses names do

(a) ἀπόλλυμι *perdo*, ἀπολλύω *salvo*: λίτω *quasi* λίσω
à latendo. shew

new, (b) *Erythraus*, *Aëleon*, *Lampus*, *Philogeus*; for he is red in the morning, clear about nine of the clock, in his full splendor at noon, and draws to the earth in the evening; he is the God of Wisdom, not by infusing the habit or essence thereof, but by preparing and fitting the Organs for the use and exercise thereof; therefore Southern people are more subtil, wise, and ingenious, then the Northern. And because from the Sun divers predictions are gathered of the alteration of Weather, and other (c) sublunary mutations; he was called the great Prophet, and god of Divination; he was also called the god of Physick, both because Physical Herbs have their strength from the Sun, and oftentimes the Spring cureth the winter diseases, and the Summer the infirmities of the Spring; he was called the god of Musick, because he cheers up the spirits of all things; therefore the birds do welcom his approach with their melodious harmony; therefore the Swan was dedicated to him, and the grasshoppers also, and as in musick, so in his morions and operations there is a harmony: and because by fits the air, which is the medium of musick and of all sounds, the Muses for this cause are in his custody, which were enlarged from three to nine, according as the number of strings increased in musical instruments: he was called an Archer, because his beams like arrows fly every where: his *Tripes*, which some would have to be a table, called also (d) *Cortina*, from *Pythons* skin, with which it was covered: others a three footed vessel; others a three footed chair, wherein they saie that prophesied; I say, this *Tripes* may signifie the three circles in the Zodiack, which every year he toucheth, to wit the Ecliptick and the two Tropicks. They that died suddenly, or of any violent disease, were said to be killed by *Apollo*, because the Sun with extreame heat doth cause famine and infectious fevers. Thus he was said to shoot with his arrows *Amphions* children. To him were dedicated the strong Bull, the white Swan, the quick-sighted Raven, to (e) signifie the

(b) *Erythraus*, i.e. *ruber*, *Aëleon* *splendens*, *Lampus* *fulgor*, *Philogeus* *terram. amans*. (c) *Vide* Virg. Georg. 1. (d) *Cortina* *potens* *dictus* *Apollo*. (e) *Phaneus* *dictus* *Apollo* à *manifestando*. power

power, and beauty, and piercing light of the Sun; which because it delecteth obscure things, he was called a Prophet; the Olive, Palm, and Bay-tree also were dedicated to him; both because the Olive and Palm grow not, but in hot Countries; and because they are as the Bay-tree, useful in Physick, and of an hot quality, like the Sun. Therefore he was said to be in love with (f) *Daphne*, the daughter of the River

(f) ἡ δαφνύνη.

Peneus, because on the Banks of that River are good store of Bay-trees, his shoes and garments were of gold, to shew his colour. He with *Neptune* built the walls of *Troy*, to shew, that, without Gods assistance, no City or State can stand, or be built. His love which he bare to the flower *Hyacinthus*, is to shew, that flowers do bud and prosper by the Sun, and die with cold winds; therefore *Zephyrus* was the cause of his death; and perhaps *Apollo* and *Neptune* were said to build *Troy* walls, because Morter and Brick are made by the help of heat and water; or because *Laomedon* either stole or borrowed some treasure out of the Temples of *Apollo* and *Neptune*. 4. Our Saviour Christ is the true *Apollo*; both a destroyer of Satans Kingdoms, and a savor of his people: For ἀπαύειν is as much as to loose, by paying the price of Redemption. He is the Sun of Righteousness, by whose Beams and Arrows, that is, his Word, *Python* the Devil is subdued. He is the Son of God, and the God of Wisdom, the Great Prophet, the Son of *Latona*, that is, of an obscure Maid: The true God of Physick, who cureth all our infirmities; and the God of Musick too, for that harmony of Affections, and Communion of Saints in the Church, is from him. He hath subdued our Giants, that is, our spiritual foes: by whose malice, the thunder of Gods wrath was kindled against us. He is immortal, and the good shepheard who hath laid down his life for his sheep; having for his sheeps sake forsaken his Fathers glory: And he it is who hath built the walls of *Jerusalem*. *Apollo* was never so much in love with *Hyacinthus*, as Christ was

was with the sons of men. 5. As the Sun amongst the Planets, so is a King among his Subjects. A King is *Apollo*, the destroyer of the wicked, and a preserver of good men: the light, and life, and beauty of his people. A God of wisdom amongst them, to guide them with good Laws: A God of Physick, to cut off rotten and hurtful members, to purge out all gross humors, that is, bad manners, with the Pills of Justice: to cheer up with cordials, or rewards, the sound and solid parts of the politick body: He is a God of Musick also; for where there is no King or head, there can be no harmony nor concord; He is a Prophet to foresee and prevent those dangers which the people cannot; he is a subduer of *Pythons* and *Giants*, that is, of all pestiferous disturbers and oppressors of the State. His Arrows are his Laws and Power, which reacheth thorow all the parts of his dominion: He is a good Shepherd, and Kings are (g) so called; and a King thus qualified shall be like the Sun, still glorious, immortal, youthful, and green like a Palm, Olive, and Bay-tree; but if he doth degenerate into a tyrant, then he is the cause of mortality, as the Sun is, when he inflames the air with excessive heat.

(g) πομπήρα λαῶν.

ARACHNE.

She was a Lydian Maid, skilful in weaving and spinning, and by *Minerva* (for her insolency in provoking a goddess) was turned into a Spider.

The INTERPRETER.

1. **T**He cause of *Arachnes* overthrow was the rejecting of the old womans counsel, into whose shape *Pallas* had transformed her self: Then are young people ready for ruine, when they follow their own heads; and despite the counsel of the aged, whose experience and gravity, should temper their temerity:

— *Scris venit usus ab annis.*

2. This

2. This *Arachne* did learn of the Spider to spin and weave: for the Beasts are in many things our School-masters. 3. It is not good to be proud and insolent of any Art or knowledg. 4. Subtil and trifling Sophisters, who with intricacies and querks entangle men, are no better then Spiders, whose capricious fallacies are no less hateful to the Wife, than *Arachnes* web was to *Minerva*. 5. Partial Judges use their laws, as Spiders do their webs, to catch little flies, and let the great ones pass through. 6. Covetous men are like Spiders, they unbowel, that is, they consume and spend themselves with care and toil to catch a fly: for wealth, in the end, will be found little better. 7. Envy and a slandering tongue is like a Spider, which doth crack the purest glasses, so they do poyson the best men. 8. We should be Spiders in providence; they hang their nets in windows, where they know flies most resort, and work most in warm weather, for then the flies come most abroad; and like Mice, they foretel the ruin of an house, by falling and running away, as *Pliny* sheweth.

ARGONAUTÆ. See JASO N and HERCULES.

ARION.

WAs a skilful Musician, who, having got great wealth, and sailing to Lesbos, was robbed by the Mariners; and appointed to be flung into the Sea, who, having leave to play on his Harp, so charmed the Dolphins, that they received him on their backs, and carried him to Tenarus, where the Dolphin died that carried him, being left on the shore, and was placed among the stars; the Mariners were taken and put to death.

The INTERPRETER.

1. **W**hen the Tyrrhenian Mariners robbed *Bacchus*, he made them mad; for they, supposing the Sea to be a Meadow full of flowers, leapt into it, and so became Dolphins.

Dolphins; which is the reason they delight to be near ships; the meaning may be this, that Drunkards, who intoxicate themselves with wine, become mad, and have their imaginations disordered: hence the Sea to them is a meadow, and nothing seems dangerous; but indeed, then do drunkards leap into the Sea, when by their intemperance they fall into Hydropsies; and then are they turned into Dolphins, for they drink like fishes; nor is their thirst quenched: *Crescit indulgens sibi diuus hydrops*. 2. This Dolphin was a ship (a) so called, from the image of the Dolphin upon the stern. 3. Here also we may see the force of eloquence, by which wild men are charmed. 4. No sin is done in secret, but shall be revealed, especially Murther, which oftentimes is strangely discovered. 5. God doth not let good turns go unrewarded, which is signified by the Dolphin made a Constellation. 6. Here we see *Arions* ingratitude, who let the Dolphin die on the shore. 7. The love of Dolphins to man, may teach us love one to another. 8. The (b) Dolphins never rest, nor when they sleep; they are the swiftest of all fishes, and most intelligent: pious to their own kind, in carrying out their dead bodies to the shoar. 9. When *Satan* drove us out of Paradise into the Sea of this World, the Dolphin, that is, the Church received us, and by the musick of Gods Word we are saved.

(a) Ναῦς Δελφινόειρα, Thucid. (b) Vid. *Ælian*, *Plin.* &c.

ARISTEUS.

WAS the Son of *Apollo* and *Cyrene*, a Shepherd, a Keeper of Bees, who first found out honey and oyl; he was in love with *Eurydice*, who, being pursued by him, run away, and was killed by a Serpent, therefore the Nymphs were angry, and destroyed his Bees. He obtained of *Jupiter* and *Neptune*, that the pestilential Heat of the Dog-days, wherein was great mortality, should be mitigated with Winds.

The

The INTERPRETER.

1. **T**He Minister ought to be *Aristeus*, that is, the best man of the Parish in Spiritual gifts, and holy conversation, as he is the best in respect of his sacred calling. And he should pursue *Eurydice*, and be in love with her, that is, with right-judgement, but she is fled from *Aristeus*, and is stung by the Serpent: Right judgement hath forsaken many of our Ministers, in these troublesome times, and she is oppressed by that old Serpent the Devil. 2. By *Aristeus*, may be meant Wisdom, which is the best thing in man, as the word *Δυσ-optimus*, shews, which is begot of *Apollo* and *Cyrene*, the daughter of the River *Peneus*, because the moderate heat and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of Wisdom: By which Honey and Oyl, things most pleasant and useful for the life of man, were invented: by Wisdom the heat of the Dog-days is tempered, because a wise man knows how to prevent and avoid the inconveniences of the heavens, *Sapiens dominabitur astris*: *Eurydice* is a deep or large judgement, which is nothing else, but that act of the intellect in (b) determining what is right, what wrong,

(b) **Eugus latus, Sæm judicium.*

what to be chosen, what avoided: And so the Will whose office it is to chuse or refuse, is directed and guided by the judgement. A wise man desires to enjoy a right judgement, and to regulate his actions accordingly: but this *Eurydice* doth often fail *Aristeus*, and is wounded by the Serpent of our corrupt nature: so that this failing, *Aristeus* loseth his Bees, that is, faileth in his inventions, and wants the sweetness and comfort which he should take in his actions. This made *St. Paul* confess, he did what he would not do, and what he would do he did not. 3. *Aristeus* is a King, a Shepherd, and the best man of his Kingdom: By whose invention we have Honey and Oyl, that is, delight, and all things necessary by his good government: whose wisdom doth prevent the

the infectious heat of Dog-days; that is, of Oppression, Tumults, and Rebellion; but if at any time *Eurydice*, right judgement, being stung by serpentine flatterers who mis-inform him, be wanting, the Bees perish, and the subjects go to ruine. 4. *Aristeus* is the celestial heat, the effect of the Sun, joyned with moderate moisture; by which, Bees, and Olives, and all things esse useful for our life are procreated and cherished: By the secret influence of this heat, those Northern winds in *Pontus*, *Egypt*, and other places are raised, which after the Summer Solstice blow and last forty days, by which the rage of the Dog-star is mitigated. These winds are called *Etesij*, because every year they blow at the same season: in *Spain* and *Asia*, these Etesian winds blow from the East; this heat working upon *Jupiter* and *Neptune*, that is, on the Air and Sea, doth cause and generate these winds. Now as this celestial heat produceth and cherisheth Bees; so *Eurydice*, mans judgement, art, and industry, must be joyned; otherways, by the Nymphs, that is, too much rain, or by many other ways the Bees may fail; and if they fail, the same heat out of putrified matter, may make a new generation. 5. Christ is the true *Aristeus*, the good Shepherd, the best of men, and the Son of God; by whom we have Honey and Oyl, Comfort and Spiritual joy, and all things else; at whose request, the heat and Dog-star of Gods anger was appeased: He is in love with our souls, as *Aristeus* with *Eurydice*; but we run from him, and are stung by the Serpent the Devil. We died with *Eurydice*, we were destroyed with *Aristeus* his Bees, until he restored us again to life, by the Sacrifice of his own Body.

A S O P U S.

HE was the son of Jupiter, or as some say, of Neptune, the father of *Argina*, whom Jupiter in the form of *Pire*, avished. But he was struck with Jupiters thunder, whilst he pursued him, and would have rescued his daughter *Argina*, of whom Jupiter begot *Æacus*.

The

The INTERPRETER.

1. **A** *Sopu* was the name of a River in *Bætia*, called the Son of *Jupiter*, or of *Neptune*, because all Rivers are begot of the air converted into rain, and of the Sea.

2. *Eacus* is said to be the son of *Jupiter* by *Ægina*, because *Æacus* by his prayers in the Temple of the Isle *Ægina*, obtained rain of *Jupiter*, when *Greece* was scorched with heat and drought. 3. *Asopus* was killed by *Jupiter's* thunder, whilest he pursued after him for his Daughter, by which may be meant, that the River was dried up by the heat of the air. 4. *Asopus* had a Daughter *Phlœa* by name, whose Image *Jupiter* made to be clad in womans apparel; and caused it to be divulged, that he was to be married to *Asopus* his Daughter, by which means *Juno*, who had separated her self from *Jupiter*, was reconciled to him again; in memory of which there were celebrated festival solemnities, called *Dadala* and *Platœa*. From hence we may learn, that Husbands should overcome their Wives peevishness rather by honest policy than by violence and open hostility. 5. *Apollodorus* writes, that in the River *Asopus* coals are found, which perhaps gave occasion to that fiction, that *Asopus* was killed by *Jupiter's* thunder; and because *Asopus* first found out the Springs of that River so called, that might give occasion also to Poets in affirming that he was turned into a River. 6. *Asopus* had twenty daughters, and but two sons; by which perhaps was meant, that Parents of a warlike and cold constitution, are more fruitful in females than males, for generation of which a greater heat is required. 7. *Asopus* found out the place, where *Jupiter* and his Daughter were, by the help of *Sisyphus*, for which cause *Jupiter* punished him in Hell by the incessant rowling of a stone; by which we see, what is the reward of blab-tongues, and how dangerous it is to divulge Princes secrets.

AT

ATALANTA.

She was the daughter of *K. Ceneus*, so swift in running, that no man could match her; only *Hippomenes* overcame her, by casting in her way three golden Apples, at which whilst she stooped to take them up, she lost her race; she was the first that shot the *Chalidonian Boar*; and with the sharp point of her Spear, brought water out of a Rock; but for lying in *Cybeles Temple* with *Hippomenes*, she was turned into a Liness, and he into a Lion which drew *Cybeles Chariot*.

The INTERPRETER.

1. **H**ere we may see, how odious ingratitude is to God, which is expressed in the person of *Hippomenes*, who neglected to return thanks to *Venus*, that had by the means of her golden Apples got him the victory over *Atalanta*; therefore she made him so mad and eager on her, that he was not afraid or ashamed to deflower her in *Cybeles Temple*. God suffers men to fall into grievous sins, when they are not thankful for received favours. 2. Here we see what danger there is in idleness: whilest *Atalanta* was employed with *Diana* in hunting, she kept her Virginity, and did help, yea, was the first that wounded the *Chalidonian Boar*; but when she gave her self to idleness, she fell into lust and prophaneness. 3. Here we see how irreverence to God is punishable, when such a fearful punishment was laid upon this couple, as to be turned into Beasts; and made slaves to *Cybele*, for profaning her Temple. 4. Here we have the picture of a Whore, who runs swiftly into the broad way that leadeth to destruction; if any thing stay her course, it is wise counsel and admonition; for wisdom is presented by gold. It is she that kills the Boars, that is, wanton and unruly Youths, wounding both their bodies, souls, and estates; & therefore hath a sharp spear, to draw water out of Rocks; because many who at first were senseless like stones, being deeply wounded with remorse for their former folly & stupidity, fall to repentance, to weeping and lamenting.

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considering what they have lost ; and as *Atalanta* defiled *Cybeles* Temple, so doth a whore pollute her Body, which is the Temple of the Holy Ghost : So doth the Whoremaster make his body, all one with the body of an Harlot ; and so both degenerate from Humanity, and participate of the cruelty and lasciviousness of Lions ; and by this means become miserable slaves and drudges to *Cybele*, Mother Earth, that is, to all earthly affections and lusts. 5. As *Atalanta's* course was interrupted by Golden Apples, so is the course of Justice oftentimes stopped with golden Bribes. 6. Here we see that one sin draweth after it another, worse then the former : Fornication begetteth Profaneness, and Profaneness Cruelty, and miserable servitude to Earthly lusts. 7. Let us with *Atalanta* run the race that is set before us, and wound the Boar of our wanton lusts, and draw water from our Rocky hearts. Let us take heed that the Golden Apples of worldly pleasure and profit, which *Hipomenes*, the Devil, flings in our way, may not hinder our course. Commit not Spiritual Fornication with him in the Temple of *Cybele*, lest God in his just anger, make our condition worse than the condition of the brute and savage Beasts.

A T L A S.

As the son of Japetus, and brother of Prometheus ; or, as others say, he was begotten of Heaven, and the Day. If this was not another Atlas, he was King of Mauritania, and had a Garden, where grew Golden Apples : He was turned into a Mountain by Perseus, Jupiter's son, upon the sight of the Gorgons head, because he refused to lodge him.

The INTERPRETER.

1. *Atlas* was said to be transformed into a Mountain, either because he was confined to that Hill, being driven from his own Country by *Perseus* ; or else, because he delighted to be upon that Hill, or because he called it by his own name. 2. *Atlas* is the name of an high Hill, which for the height thereof, being higher then the Clouds, was said to support Heaven ; and to be begotten

begotten of Heaven and Day, because of the continual light on the top of it, as being never obscured with mists, clouds, and vapors. 3. This is the name of him who first found out the knowledge of Astronomy, and invented the Sphere, which some think was *Henoch*, and for this knowledge was said to support heaven. 4. This is the name of a King in *Mauritania*, who perhaps from the bigness, and strength of his body, was called a Mountain ; and was said to have a Garden of Golden Apples, because of the plenty of Golden Mines in his Kingdom. 5. God is the true *Atlas*, by whose Word and Power, the World is sustained ; that Mountain on which we may securely rest, who only hath Golden Apples and true riches to bestow on us. 6. The Church is the true *Atlas*, a Supporter of a Kingdom, the Child of Heaven, the Hill on which God will rest, on which there is continual light and day : a Rock, against which Hell-gates cannot prevail, where is the Garden of Golden Apples, the Word and Sacraments. 7. A King is the *Atlas* of his Commonwealth, both for strength and greatness ; there is the day and light of knowledge in him, which the people cannot see : *Prometheus*, [*Προμηθεΐα*] that is, Providence is his Brother ; by the means of his Knowledge and Providence, the Kingdom is supported ; and his Gardens are filled with Golden Apples, that is, his treasures with money. 8. He deserves not to be called a man, but a monster, who will not be hospitable : for *homo ab humanitate*, [*ἄνθρωπος*] *Jupiter* is the god of Hospitality, who punisheth the violation of it. 9. As *Perseus*, the son of *Jupiter*, sought lodging from *Atlas*, but could have none, and therefore turned him into a senseless Hill : So Christ, the Son of God knocks at the door of our hearts, whom, if we refuse to let in, we shew our selves to be more senseless and stupid, than the Hill *Atlas*.

A U R O R A.

The daughter of Hyperion and Thia, or, as others write, of Titan, and the Earth, the sister of Sol and Luna, drawn in a Chariot ; sometimes with four horses, sometimes with two onely : She useth to leave her Husband Tithonus

with her son Memnon, a bed in Delos. She made old Tithonus young again, by means of Herbs and Physick.

The INTERPRETER.

1. **A**urora was said to be the Mother of *Lucifer*, and of the Winds; because at certain times the Star of *Venus* is seen in the morning, and then she is named *Phosphorus*, or *Lucifer*; and at sometimes in the evening, then she is called *Hesperus*, *Vesper*, *Vesperugo*. *Aurora* is said to be the mother of the Winds, because after a calm in the night, the Winds rise with the morning, as attendant upon the Sun; by whose heat and light they are begot, if Winds be vapors; Or, if they be nothing else but the motions of the air, then they may be called the daughters of *Aurora*; for the Sun with his heat and light, moves the air; *Aurora*, or the morning, being nothing else but the first appearing of the Sun's light; and so perhaps *Aura* a breath or wind, maybe derived from *Aurora*. 2. *Aurora* is the daughter of *Hyperion*, which signifieth to go above, from *ὑπὲρ* *ἑλίου*: it is from above that we have the light of the Sun, and every other good thing, even from the Father of Lights. Her mother is *Thia*, for it is by Divine Gift that we enjoy light; and nothing doth more lively represent the Divinity, then the Light, as *Dionys. Areopag.* sheweth at large. She is the daughter of *Titan*, that is, the Sun, who is the Fountain of Light, and of the Earth; because the light of the Morning seems to arise out of the Earth. 3. The leaving of her Husband a bed with her son, is only to shew, that all parts of the Earth do not enjoy the morning at the same time; but when it is morning with us, it is evening with the remotest East Countries from us; whom she leaves a bed when she riseth on us, and leaves us a bed when she riseth on them: For all parts are East and West, and all people may be called her Husbands and sons, for she loves all, and shines on all; and by her absence leaves them all a bed by turns. 4. Her Chariot signifieth her motion; her Purple and Rose colour, do paint out the colours that we see in the morning in the air, caused by the Light and Vapors. 5. She hath sometime two, some-

nourished *Bacchus* 3 years together, and he carried the wedding *Torch* before *Proserpina*, when she was going to be married. *Bacchus* also and *Hecate*, had the same Sacrifice at the same time, to wit, in the night: By all which, they signified that we cannot live without Bread and Wine; the one without the other, will not sustain us long. 2. *Bacchus* used to wear a Mitre, which is the proper attire of women. *Serta comas mitramque levant. Nive tument* *Achil.* *ut cornu mitra.* Because *Bacchus* was both male and female, to shew, that Wine many times makes men effeminate, and gives masculine courage to women: therefore he was called *ἡλύμιτρος ἄρχων*, an Effeminate and Mitred Prince. 3. *Bacchus* is painted sometimes with a bald head, with a Sythe or Sickle in one hand, with a Jug or Pitcher in the other; also with a womans garment, and a garland of Roses about his head, which may signifie to us the effects of Wine. It causeth baldness, because being immoderately taken, it drieth up the radical moisture of the head, and fills it with waterish and adventitious humors, which cause baldness. 4. The Sythe shews Wine-bibbing, (represented by the Pitcher) to be the main cause of the shortning and cutting off of mans life. 5 The Womans garment and garland of Roses represent the effeminate-ness of Drunkards, & that proneness to Venery; to which Wine and Roses are strong provocations. 6. By *Bacchus* is ordinarily meant Wine, which is the fruit of *Semelo*, that is, of the Vine, so called, because it doth *σειναι τὰ μέλη*, shake the limbs; for no liquor is so apt to breed Palsies, as Wine; Ashes, because hot, make good dung for Vines; therefore *Bacchus* is said to proceed of his Mothers ashes, and to be cherished in *Jupiters* thigh, because the Vine prospers best in a warm air, and in a soil most subject to Thunder, which is caused by heat, which is most fervent; and Thunder is most frequent in *July* and *August* when the Grapes do ripen. He was bred in *Egypt*, because hot air and mellow soil, as *Egypt* is, is fittest for Wine: And because moisture is required for the increase of Wine, therefore he was said to be nursed by the *Hyades* and *Nymphs*. 7. He subdued the Indians, either be-

cause

cause Wine makes resolute Souldiers, or because most Countries are subdued with excessive drinking & abuse of Wine: And indeed, *Bacchus* may wear the Diadem, for he doth triumph over all Nations. Of all sorts of people and professions, there be few, that with *Lycurgus*, will oppose him: His *Thyrus* reacheth further than any Kings Scepter, or the *Roman* Fasces; if we would see his *Orgia* or Sacrifices; his Priests, or (a) *Mænades*, his Panthers, Tygers, and Linces, with which his Chariot is drawn; the Satyrs and *Seleni* his Companions, with their Cymbals and Vociferations, we shall not need to go far: He never had greater authority over the Indians, then he hath over this Kingdom; he once slept 3 years with *Proserpina*, but we will not let him rest one day. The *Thebans* tore *Orpheus* for bringing in *Bacchus* his Sacrifices among them; and *Icarus* was thought to have brought in poison, when he brought in Wine; but the case is otherwise with us. If any discommend the excess of Wine, he shall have *Alcihoes* doom; she for discommending *Bacchus*, was turned into a Bat, and he shall be accounted no better: Yet I discommend not the moderate use of Wine, which is *Jupiters* son, or the Gift of God; for it strengthens the body, comforts the heart, breeds good blood: For which cause, *Bacchus* was always young; for Wine makes old men look young, if it be moderate, otherwise it makes them children; for so *Bacchus* is painted. He had also a Virgins and a Bulls face; he was both Male and Female; sometimes he had a Beard, and sometimes none, to shew the different effects of Wine, moderately and immoderately taken. He was worshipped on the same Altar with *Minerva*, and was accompanied with the *Muses*, to shew, that Wine is a friend to Wisdom and Learning. *Mercury* carried him being a child, to *Maecis*, the daughter of *Aristeus*, who anointed his lips with Honey, to shew, that in Wine is Eloquence; and so likewise the naked truth, therefore *Bacchus* is always naked. And if *Amphisbena* the Serpent, that is, sorrow or care bite the heart, let *Bacchus* kill him with a Vine-branch. Wine refines the wit, therefore the quick-fighted Dragon was consecrated to *Bacchus*; and, to shew that much prating was the

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fruit

(a) *Vel*
Thyades
& *Mi-*
mullones
& *Bach.*

fruit of Wine, the chattering Pye was his Bird. And because Wine makes men effeminate, therefore women were his Priests. He slept three years with *Proserpina*, to shew, that Vines the first three years are not fruitful. He was turned into a Lion, to shew the cruelty of drunken men. He was torn by the Titans, buried, and revived again; for small twigs cut off from a Vine, and set in the Earth, bring forth whole Vines. He was called (a) *Liber*, because Wine makes a man talk freely, and freeth the mind from cares, and maketh a man have free and high thoughts; it makes a Beggar a Gentleman. *Dionysius* from *diō mentem*, *diō vīram pingo*, stirring up the mind: He was the first that made bargains, and so it seems to be true by the Dutchmen, who will make no bargains, till they be well liquored. 8. *Bacchus* is the Sun, who is both *Liber* and *Dionysius*, free from all sublunary imperfections, and freeth the world from darkness and inconveniences of the night, and pricks forward the minds of men to their daily actions: He is still young, not subject to age and decay: naked, for he makes all things naked and open to the eye: the Author of generation of all things, as well as of Wine: the son of *Jupiter*, because he is a part of Heaven, and of burned *Semele*, because they thought that the Sun was of a fiery matter: he dieth and reviveth again, when after the cold winter he recollects his heat, strength and vigor: his sleeping with *Proserpina*, sheweth his abode under our Hemisphere: The wild beasts which accompany him, sheweth the extremity of heat with which beasts are exasperated. He is a friend to the Muses, for by his influence our wits are refined: a destroyer of *Amphibena*, that is, the Winter, which stings with both ends; for at its coming and going, it breeds diseases and distempers in our bodies. He was painted sometimes like a child, sometimes like a man, because in the winter the dayes are short, and his heat weak; but in summer his heat is strong, and days are long. He is clothed with the spotted skin of a Deer, to shew his swiftness, and multitude of stars with which he seems to be covered at night: The travels of *Bacchus* do shew the motion of the Sun. 9. Original sin, like *Bacchus*, received life

life by the death of *Eve*, who for her disobedience was struck with the thunder of Gods wrath; and it hath been fomented by *Adams* thigh, that is, by generation. This unruly Evil hath travelled farther then *Bacchus* did, and hath an attendance of worse beasts, then Tygers, Panthers, &c. to wit, of Terrors, and of an evil conscience, and actual sins; it hath subdued all mankind. And as *Bacchus* turning himself into a Lion, made all the Mariners in the Ship, wherein he was carried, leap into the Sea: So this Sin turned us all out of Paradise into the Sea of this world. 20. Christ is the true *Dionysius*, ΔΙΟΥΣ, the Mind of God, the Internal Word of the Father, born of a Woman without mans help, as the Grecians fable their *Bacchus* to be; and yet they give (a) credit to their figment, and not unto our truth. He is *Liber*, who makes us only free; the great King, who hath subdued all Nations, whose Diadem is glory. He hath killed *Amphibena* the Devil, the two-headed Serpent; his two stings are sin and death, with the one he hath wounded our souls, with the other our bodies; he triumpheth over all his foes. His body was torn with Thorns, Nails, and Whips; and went down to Hell, but he revived and rose again: He is the true friend of Wisdom and Learning; and who hath given to us a more comfortable Wine, then the Wine of the Grape; that Wine which we shall drink new with him in his Kingdom. His Lips were truly anointed with Honey, Grace was diffused in them, and never man spake as he did. He is that Lion of the tribe of *Judah*, who hath overcome the Giants, and the Pirates, who would have bound him, that is, the wicked Angels and Tyrants of this World: He is still young, as not subject now to mortality.

BELIDES.

These were the fifty daughters of Danaus, the son of Belus, who killed their Husbands all in one night by the persuasion of their Father, except *Hyperimnestra*, who saved her Husband *Lyncius*. These daughters for their murder, are continually in Hell, drawing water in a sieve, which is never full.

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(a) *iv*
ide, bo-
nus fili-
us; no-
men
Bacchi.

(a) *Liber*
diō Lycus
idem.

The INTERPRETER.

1. **H**ere we may see that incestuous marriages are unfortunate, and the end of them for the most part fearful: For *Danaus* and *Egyptus* were brothers; the fifty daughters of *Danaus* married with the fifty sons of *Egyptus*, too near an affinity and against the Law of Nature. 2. Whereas these women murdered their own Husbands, we see how little trust is to be given to many of that sex; and that there is no security here, nor confidence, if the friends of our own bosom prove treacherous. 3. Our Mother *Eve* for murdering her Husband with the forbidden fruit, hath this punishment imposed on her, and all her children, that they are still drawing water in a sieve, which will never be filled; that is, still toiling and labouring for that which will never fill and content them: The Covetous man is still drawing riches, the Ambitious man honour, the Voluptuous man pleasures, the Learned man is still labouring for knowledge; and yet they are never full, but the more they draw, the more they desire: The Drunkard is still drawing liquor, but his body, like a sieve, is never full; There be also sieves, that are still filling, but never full; Unthankful people, on whom whatsoever good turn we bestow, is lost: Hollow-hearted people, to whom we can commit no secret, but *pleni vinarum*, being full of chinks, and holes, they transmit all: Prodigal sons, for whom careful Parents are still drawing; but these sieves let all run out, and sooner then the Parents could put in, Preachers and School-Masters have to do with sieves, whose memory can retain nothing of that they learn. 4. Let us take heed of sin, which hath a Virgins face, but is secretly armed with a Dagger to wound us. 5. Children must not obey their Parents in that which is evil, lest they be punished in Gods just judgment.

E E L.

BELLEROPHON.

HE being falsely accused by *Antea*, the wife of *Prætus*, for offering violence to her, was sent with Letters by *Prætus*, to *Jobates* his father-in-law, to be killed by him; who being unwilling to kill him himself, sent him against the people, *Solyini*, *Chimera*, and *Amazons*. Who by the help of the winged horse *Pegasus*, which *Neptune* sent to him, overcame them all; afterward, offering to ride up to Heaven, was by *Jupiter* thrown down.

The INTERPRETER.

THE Poets by the fictions of *Bellerophon* riding in the air, upon a winged horse, of *Phryxus* riding on a Ram over the Sea, of *Dædalus* flying in the air, of *Phæton* riding in the Chariot of *Phæbus*, of *Endymion* with whom the Moon was in love: By these fictions, I say, they did encourage men to vertuous actions, and to sublime and heavenly cogitations. 2. Here we see the malice of a whore, in the wife of *Prætus*, who not obtaining her fleshly desire of *Bellerophon*, goeth about by false accusations to undo him. 3. Here all men in authority, are taught not to be rash in giving credit to accusations, though their own wives be the accusers. 4. *Bellerophon* was a good Navigator, who in the swift ship, called *Pegasus*, pursuing the Lycian Tyrant, who in the Ship *Chimæra* (on whose Snout was the Image of a Lion; on the Poop, a Dragon; in the middle, a Goat,) had done much mischief, gave occasion to this fiction. 5. *Bellerophon* is an Astronomer, who finding out the qualities and effects of the Stars, was said to ride up to Heaven; but when they fail in their prediction, as oftentimes they do, then their horse *Pegasus* may be said to fling them down. 6. They that search too much into the secrets of Predestination, are like *Bellerophon*; they climb too high, at last they are overthrown in their imaginations, *Cælum ipsum petimus stultitia*. 7. *Bellerophon* may be the Sun, who by the help of swift *Pegasus*, that is, the Wind, which *Neptune* the Sea affords, doth overcome *Chimæra*, that is, the

the pestilential air, and drives away infectious mists. 8. A wise man is *Bellerophon* [εὐλόγος & ἀνὴρ] who encountering with difficulties, joyneth with prudence, the courage of an horse, and celerity of a winged horse, by which means *Alexander* became such a Conqueror. 9. By the example of *Bellerophon*, beware of Pride, which will spoil all good actions in us, and at last will give us a fall. 10. Mark here, that God is the miraculous preserver of innocency; a clear conscience will at last overcome all false accusations, and like *Pegasus*, carry us through all difficulties. 11. A good Christian must like *Bellerophon*, fight against *Chimera*, *Solyms*, and *Amazons*, that is, the Devil, the World, and the Flesh; and then he must be always mounting upward in holy meditations, and his conversation must be in Heaven. 12. If with *Bellerophon* we affect Heaven, we must take heed we do not look down upon the Earth, as he did, whose head grew giddy, and so he fell. We must not put our hands to the Plow and look back. Remember *Lor's wife*. 13. We see how hospitable and just the Gentiles were, for neither *Prætor* nor *Jobates* would kill *Bellerophon*, because they had entertained him into their houses. 14. Christ is the true *Bellerophon*, the Wisdom of God, who brought to us counsel and wisdom. He was exposed to all malice, but overcame all; he subdued the spiritual monsters, and rides triumphantly on his word, as on a winged horse, & by the power of his Divinity, mounted up to Heaven.

BONA DEA.

This was the wife, or (as some some say) the daughter of Faunus; who for her modesty and chastity, obtained the surname of Good; and after her death, was worshipped as a chief goddess among the Romans.

The INTERPRETER.

1. *Bona Dea* was called also *Fauna*, either from her Husband, or Father *Faunus*; and *Fatus* also, *fando*, or *a fato*; for she used to foretell to women their fates, as her husband *Faunus* did to men. 2. By *Bona Dea*, may be meant *Juno*, for this Epithet *Virgil* gives her: *Adsit latiniæ Bacchus dator, & bona Juno*. And therefore she

Æn. 1.

was

was painted with a Scepter in her hand, as being Queen of the gods. And *Pausanias* records, that there was the Temple of *Bonus Deus*; which likely was meant of *Jupiter*, for he being the chief god, did most deserve this title. 3. By *Bona Dea* may be meant the Earth, for she is good and bountiful to us, as having our original from her, our life also and maintenance, food and rayment, and all things necessary; and at last, being dead, receives us into her bosom. Therefore she was painted of old, with a bundle of green herbs in her hand, and her sacrifice was a Sow great with Pig, to shew, that they understood by this goddess, the Earth. 4. *Macrobius*, *Varro*, *Sex. Clodius*, *Plutarch*, and out of them *Laetantius*, and *Rosinus*, shew that this *Bona Dea* was so chaste, that she would not look upon any other man but her Husband, nor would she hear any other named, and that she never went out of her house; that her father enticed her to lie with him, in which he could not prevail, though he deceived her, by giving her Wine to drink, she not knowing of it; and at last turned himself into a Serpent, and so lay with her; for which cause, she is painted with a Vine over her head, and a Serpent by her. By this we see that the Devil leaves no means unattempted to bring us unto sin: when he cannot prevail by open violence, then he useth flattery and cunning sleights, represented by the Wine, and cunning Serpent, into which *Faunus* converted himself. So they also write, that her Husband once found her drunk with Wine, for which cause he beat her to death with Myrtle rods. But being sorry for his cruelty, honored her as a goddess after her death, and ordered that in her Festivals, which (as *Rosinus* shews) were kept the first of May, Myrtle Rods were not to be brought into her Temple, and because her Father deceived her with Wine, therefore the Wine used in her sacrifice, was called *Milk*, and the vessel covered, and the pot was called *Mellarium*. And because of her modesty whilst she lived, it was ordained, That no man should enter into her Chappel, nor be present at her sacrifice, which was performed in the house of the high Priest, or else of the Consul or Pretor; and that all the images of men should be then covered;

Chartar. in ima. in Arcad. 27a. 38. 0. 5.

Mat. Sat. cap. 12. Plut. in quæ. Rom. Ros. ant. c. 9. Laet. de fal. rel. l. 1. c. 22.

covered; and that her solemnities should be performed in the night. By this we see the preposterous vanity of the Gentiles, who honoured corporal chastity so much, and yet made no scruple to defile themselves with spiritual whoredom in such gross Idolatry. Nay, *Juvenal* laughs at the effeminate looseness of the Roman men, who were so degenerated, that they celebrated the Feasts of *Bona Dea* themselves, and excluded the women.---*Sed more finis.*

Exagitata proci non intrat fœmina limen.

Solis ara deæ maribus patet?

BOREAS, BOREADÆ, HARPYÆ.

Boreas being in love with fair *Orythia*, whilest she was gathering of flowers, near the Fountain *Cephissus*, carried her way: Of whom, he begot two Sons, *Calais* and *Zetis*, who were born with long blew Hair, and Wings at their feet. They with their Wings and Arrows, drove away their Harpies, ravenous and filthy birds (which had Virgins faces, and Eagle talons) from the Table of blind *Pheneus*, whose meat was still polluted and devoured by the Harpies.

The INTERPRETER.

1. **T**he Harpies, Furies, Stryges, *Lamix*, are promiscuously sometimes taken one for another; and they are painted with womens faces, and Dragons tails; but the Harpies are feigned to have their abode on the Earth; the Furies in Hell; the Stryges and *Lamix*, to domineer in the night, and to suck Childrens blood; therefore they were wont to pacifie *Carne*, or the goddess of Flesh, with Sacrifices, that these Stryges might have no power over their children. But it seems these were naughty Women, as our Witches are, who having commerce with the Devil had power to hurt, not only beasts and children, but men and women also. 2. Sinful delights are like these Harpies, they have Womens faces, and Dragon tails; their beginnings are delightful, but the end is poisonous and terrible. 3. These had the faces of Women, but their hands were Claws of ravenous Birds, which they hid under their Wings. Such are Hypocrites,

who

who make fair shews & pretences, but have foul & beastly actions; remove their Wings, and you shall find their Paws. How many under the fair Wing of Religion, hide the foul Paws of their wicked actions? These Harpies are flatterers: they are called *Jupiters* dogs; hunting and flattering Parasites have undone many mens estates. 5. Many Fathers are like blind *Pheneus*, they are still gathering and providing wealth for rapacious children, of whose riotousness they take no notice; who, like Harpies, in a short time devour all, and are still hungry, like *Pharaohs* lean kine. *Pallida semper ora fame.* 6. There be three Harpies very hurtful in a Commonwealth, to wit, Flatterers, Usurers, Informers. 7. *Boreas* is the son of *Neptune*, and brother of *Iris*, or the Rainbow; for the winds are ingenerated of the Sea vapor, so are Rains, Clouds and Rainbows, by the help of the Sun. 8. *Boreas* is the Northern wind, who carrieth away fair *Orythia*, for the cold wind taketh away beauty. His two sons *Zetis*, and *Calais*, that is, Frigidity and Siccity, drive away the Harpies, that is, Southern pestilential vapors, which consume and devour living creatures: for in the Southern wind there are three properties, answering to the three names of the Harpies, to wit, sudden and swift blasts, that is, *Ocyete*: storms, *Aëlo*: and obscurity, *Celano*. 9. Sacrilegious Church-robbers are these Harpies, who fell upon Christs patrimony, like *Ocyete*, or *Aëlo*, a sudden blast or storm. And like *Celano*, have brought obscurity on the Church, and have eclipsed her light: And indeed, the names do agree: for (a) *Aëlo* is he that takes away another mans goods, *Ocyete* suddenly, *Celano*, blackness or darknes. So they on a sudden, snatcht away those goods that were none of theirs, and with the obscure cloud of Poverty, have turned the Churches beauty into blackness: But these goods make them never the fatter, they pass suddenly from them, as *Pheneus* meat did thorow the Harpies: they are troubled with a continual (b) flux or lientery, neither can their crooked Talons hold them long. I grant the blindness and wickedness of *Pheneus*, that is, of the Clergy, gave occasion to this. But now their eyes are open, and their

(a) αἰ-
λω, id est
ἐλὼν αἰ-
λω, alie-
num tol-
le.

(b) φα-
δίσσιμα
ventris
proluviis

their lives reformed : therefore the sons of *Boreas*, the Magistrate and Minister, with the arrows of authority and Wings of Gods Word, may be expected shortly to drive away these Harpies. 10. *Phenrus* is a covetous Miser, who is blind, and seeth not what a number of Harpies gape for his death, that they may devour those goods, which he himself had not power to touch. 11. Gods Spirit, like *Boreas*, a cooling and refreshing wind, which filled the Apostles, and came on them like the rushing of a mighty wind, delighteth in the soul of man, whilest that in the flowry Meadows of the Church, watered with the clear Fountain of Gods Word, she is gathering spiritual comfort ; and when she is joyned to that blessed Spirit, *Zetis* and *Calais*, that is, Divine Raptures are begotten, whose Hair is sky-coloured, and feet winged, that is, Heavenly Meditations and swift Affections, which are nimble in the ways of Gods Commandments, and ready to fly upward from earthly things, are the effects of this spiritual conjunction : And so by these, all Harpies, that is, covetous and earthly desires are driven away. 12. God, like *Boreas*, being in love with his Church, hath begot in the Womb of the Blessed Virgin, that Winged Conquerour, who with the Arrows of his Power, and Wings of his Word, hath driven away all Spiritual Harpies.

CHAP. III.

C.

CADMUS and HARMONIA.

HE was King of the Thebans, to whom Jupiter gave Harmonia to wife, who was the daughter of Mars and Venus : The chief Gods were present at the Wedding, and gave several gifts. This Cadmus was sent by his Father, to seek out his sister Europa, whom, when he could not find, and not daring, without her, to return home, built

Thebes

Thebes, and killed a Dragon which kept a Well, the teeth of which he sowed, and of them were begot armed men, who by means of a stone which Cadmus flung among them, fell to quarrelling, and kill'd each other : afterward he was turned into a Dragon, and by Jupiter was sent into the Elysian fields.

The INTERPRETER.

AS Cadmus was sent to find out his lost Sister, without whom he durst not return to his earthly Father : so are we employed to seek out the image of God which we have lost, but except we find it, we must not return to our heavenly Father. 2. When Cadmus lost his Sister, he was turned into a Serpent : so we having lost the Image of God, are become base, contemptible, and earthly minded with the Serpent. 3. Cadmus may be meant of a wise Governour : who marieth with *Harmonia*, when he doth all things with order & harmony, and where this Marriage is, God bestoweth many blessings. *Ceres* will not be wanting with her Corn, nor *Apollo* with his Cithern, nor *Mercury* with his Harp, nor *Minerva* with her Golden chain and artificial wrought clock : that is both profit and pleasure and Arts are to be found, where, wisdom and order go together in Government : It is this, which seeketh out *Europa*, that is, Countries for new Plantation : by this *Thebes* and Cities are built ; by this, the *Dragon*, that is, malicious and subtle enemies are slain ; and if of one enemy many should arise, it is the part of a wise Prince to sling a stone among them, that is, to use some means, whereby they may fall out among themselves, that so they may be weakened, and their violence kept off from him ; he must also be a favourer of learning ; for Cadmus brought from *Phoenicia* into *Greece* 16. letters Alphabetical ; And a Prince must have the *Dragons* eye, and be turned into a *Dragon*, when wickedness gets the upper hand, that he may be fearful to those that do evil ; and such a Prince at last shall be received into the *Elysian* fields, that is, shall have rest, and liberty. Again, a King must do nothing but by advice of *Minerva*, that is, of his wife and learned Council ; the two chief Props of a Kingdom are *Mars* and *Venus*, War and

E

Propa-

Propagation, and these two live in harmony and order, as Parents in their Children : a wise man that cannot live securely in a publick place, will, with *Cadmus* turn himself into a Serpent, that is, live a private & solitary life.

4. A good Minister, like *Cadmus*, must do all things with Order and decency, he must do nothing without advice from God; he must seek out *Europa* his Sister, that is, every lost Soul; and if she cannot, or will not be found, he must not be idle, but must give himself to build the City of God: for these two a Minister must do, seek those that be lost, and confirm or stablish those that stand; he must also kill the Dragon that infecteth the Well, that is, the Heretick, who poisoneth the clear Fountain of Gods Word; and if the destruction of one Heretick be the generation of many, as we see in the *Arrian* heresie, being overthrown by the *Nicene Synod*, of which, as out of the Dragons teeth, arose *Eusebians*, *Photinians*, *Eudoxians*, *Acacians*, *Eunomians*, *Macedonians*, *Ætians*, *Anomians*, *Exucottii*, & *Psstyrians*, we must sling *Minerva's* stone, that is, wise Arguments out of Gods Word amongst them, that these armed men may destroy one another; so we read, that in the Council of *Seleucia*, the *Arrians* went together by the ears among themselves, being divided into *Arrians* and *Semiarrians*; a Minister also must be turned into a Serpent for wisdom, and so shall be received unto the *Elysian fields*. 5. Christ is the true *Cadmus*, who was sent of his Father to seek that which was lost; he is the Husband of Order and Harmony, the Builder of a greater City than *Thebes*; the Destroyer of (a) the Great Dragon the Devil, and of all his armed teeth or associates: he hath opened unto us the Fountain of Grace and Knowledge; upon him God bestowed all Gifts and Perfection: that Serpent that was lifted up upon the Cross to cure all beholders; and at last was received into glory. 6. Here is a type of the Resurrection.

CALISTO.

(a) Si
veteres
sapientes
fuit hy-
dra den-
tibus ar-
matorum
segetem
in orru-
isse cre-
diderunt,
&c.
Quanto
magis
creden-
dum, &c.
Amb. de
fide re-
surrect.

She was the Daughter of *Lycaon King* of *Arcadia*, and the companion of *Diana*, much addicted to hunting: but once having slain asleep, was begot with child by *Jupiter*, at which *Diana*

Diana being offended, turned her into a Bear, who with her son *Arcas* were both killed in the Temple of *Jupiter Lycæus*, and were by him made Stars.

The INTERPRETER.

1. *Calisto* kept her maidenhood whilst she was employed in hunting, but giving her self to sleep and rest, lost it: exercise is the chief preserver of modesty, but idleness the mother of all wantonness and uncleanness.

Queritur Egißus quare sit factus adulter?

In promptu casu est, desidiosus erat.

2. She is turned into a Bear for her adultery: by which we see, that they who give themselves to corporal uncleanness, degenerate into Beasts. 3. *Calisto* was young

νεανίσκη,
Terent.
And.

and beautiful, for, from her beauty she is so called; beauty and youth are dangerous provocations to lust: *Utræque hæ res inutiles sunt, & ad pudicitiam, & ad tutandum rem.* Therefore the greater care must be had of such.

4. *Pausanias* saith, that *Juno* turned *Calisto* into a Bear, and *Diana* shot her with her arrows, &c. *ἡ δὲ τῆς Ἥρας*, for *Juno's* sake: We see in this the revengeful disposition of Corrivals; and of her, whose Husbands affections are carried away by another.

In Arcad.

5. If *Juno* be angry, there will not want a *Diana* to execute her wrath: when the countenance of a Prince frowneth upon any man, he is in the condition of a wild beast, subject to be insulted upon, and shot at by every one. 6. It stands with Gods just judgments, that they who give themselves to uncleanness and beastly lusts, should be pursued with the arrows of his justice where ever they be.

7. *Jupiter* took care of *Arcas Calisto's* son, and committed him to the trust and charge of *Mercury*: So God who careth both for man and beast, hath a care of those who are begotten in adultery, although their parents have sinned. 8. Though *Arcas* was a bastard, yet he gave the name to *Arcadia*; and though *Calisto* was a whore, yet she is made a constellation in heaven called the Bear, and *Helice* by the Greeks; to shew us, that often times the wicked are in this world, in more honour and esteem then the good. 9. *Calisto* is killed by *Diana*, in whom she trusted

most; some say, she was pursued to death by her own son *Arcas*; others that he was killed and torn by a Bear, which gave occasion to this fiction; however it was, we see that sin can never be secure; God will cause our truest friends, even our own bowels to destroy us. 10. *Jupiter* took pity on *Calysto* and took her up to Heaven, when she was killed; if our sins be killed by the arrows of true repentance, God will have mercy upon us, and at last will receive our souls into heaven. 11. *Juno* procures of her brother *Neptune*, and her Nurse *Thetis*, that they would not suffer *Calysto* to enter into their watry Kingdom, because the Bear never descends into the Ocean, being so near the Pole; and by this is represented to us the implacable nature of some, whose anger can never be appeased, no not by death; *Nec mors mihi finit iras*; Thus *Diis* threatens to persecute *Aeneas* after she is dead.

Æn. 4.

*Et cum frigida Mors anima seduxerit artus,
Omnibus umbra locis adero, dabis improbe pœnas.*

C A N O P U S.

HE was the Ship-master to Menelaus, who returning home to Greece, after the overthrow of Troy, was driven by a storm upon Egypt, and being there slung by a Serpent, was deified after his death.

The INTERPRETER.

1. **H**is deity was confirmed by an Egyptian Priest, who having placed the Image of *Canopus* on the perforated Vessel, stopped with wax, and filled with water, got the victory over the Chaldean Priests, who bragged, that the fire which was the Persian god, was the chiefest, because he could destroy all other gods of wood and metal, but the Vessel with water being placed in the fire, and the wax dissolving, the water issued out and drowned the fire, thus the Egyptians got the pre-eminence. 2. We may observe by this fact of the Egyptian Priest, that it hath been an old practice among idolatrous Priests, to confirm superstition by lying wonders, and cheating tricks, seeing they cannot reach to

to the effecting of true miracles, as the Prophets and Apostles did. 3. *Canopus* having escaped the dangers of the Sea, is killed by a Serpent on the Land; to let us see, that we must no where be secure, for danger lurketh every where, and Gods Judgments will find us out where ever we are. 4. Here we may see how foolish the Gentiles were in worshipping of such gods as destroyed one another, as the fire and water did. 5. *Canopus* after his death is made a god, and placed among the stars, for *Canopus* is a bright star under *Eridanus*; and not only an Island and Town of Egypt is called by his name, but also the whole Kingdom of Egypt: So in *Juvenal*, *Verna Canopi*, is an Egyptian slave; In *Virgil*, *Gens fortunata Canopi*, is the whole Country of Egypt. Hence we see how honours are oftentimes bestowed on those who least deserve, whereas many worthy men have died without honour, and whose names are scarce known; how vain then are the honours of this world, which we hunt so much after? 6. *Canopus* or *Canobus* was painted with a crooked neck, and short legs, by which perhaps they meant the nature of *Nilus*, which hath crooked windings, and a slow pace or motion; or it may be they understood by this, that their gods could see behind, as well as before, and that they are slow in their motion to punish.

Sat. 1.
Georg. 4.
Charlar.
in imag.
deorum.

C A S T O R and P O L L U X.

These were twins begot of Leda's egg, with whom Jupiter conversed in the form of a Swan; the one was a champion, the other an horseman; they went against the Chaledonian Boar, and accompanied the Argonauts, upon whose heads, when two flames were seen, when they were in the ship, the storm ceased, and they were afterwards thought to be Gods of the Sea: when Castor was killed, Pollux obtained of Jupiter that the immortality should be divided between them; therefore when one dieth, the other liveth.

The INTERPRETER.

1. **C**astor & Pollux are those flaming exhalations or meteors, which appear in the air near to the ground in

the night time; these we call *Ignis fatuus*, or Jack in the candle; because they are ingendred of the air, & are seen there, they are called *Juno's* companions. These two in the habit of young men on horseback, with spears in their hands, and caps on their heads, appeared to the Lacedæmonians. So did they also to the Locrenses, when they were fighting against the Crotoniats; and to the Romans likewise, bringing them news of the overthrow of *Perseus*; therefore the wearing of the cap was used in sign of liberty, as we may read, at the death of *Cæsar* Laurels were carried about with caps on their tops; and at the death of *Nero*, the Romans put on their caps. The Roman coin had stamp on it two daggers with caps, when *Tarquinius* the King was banished. 2. I think, not unfirly, against the Peripatericks we may gather out of this fiction, the creation of the Sun and Moon; for in the beginning the Spirit of God, like a Swan, moving on the waters, out of a confused egg, that is, out of the Chaos, brought forth these two glorious flames whose dominion is over the Sea, because by their influence, light, and motion, storms and vapors are raised and settled. The Sun is the Champion, who by his heat subdueth all things: The Moon is the Horseman, if you consider its swift motion. It is well and comfortable, when they both shine, but if either of them be eclipsed, it is dismal and ominous. Immortality may be said to be divided between them, because when the one liveth, that is, shineth, the other is obscured, and in a manner dead, at least to us. They ride on white horses, to shew their light: and they found out the golden Fleece, because no metals are generated but by their influence, nor can they be found out but by their light. 3. The soul and body are like *Castor* and *Pollux*, for when the one dieth, the other liveth: and when the body is asleep, and as it were dead, then is the soul most active: and when the body is most vigilant, the soul is less vigorous. 4. By this fiction the Gentiles wound themselves, for if they believe that this *Dioscuri* were begot of a god and a woman, why will they not believe the true generation of Christ, of a Virgin and the Holy Ghost. 5. By this also judicial Astrologers may be confuted: for we

see

see that the souls and dispositions of men depend not on the Stars. These two were twins, born under the same constellation, yet of far different studies and inclinations; the one being a wrestler, the other a horseman. 6. Satan who can transform himself unto any shape, appeared to the Romans in the Latin War, in the form of *Castor* and *Pollux* on horseback, for which cause a Temple was erected to them by *A. Posthumius* Dictator. Have not we more cause to erect the Temple of our hearts to Christ, who upon the two white horses of the two Testaments, hath brought us good news of our victory against our spiritual foes? 7. This Temple was erected both to *Castor* and *Pollux*: but *Castor*, the less worthy, carried the name from the other; by which, we see, that honor is not always given to those that deserve best. 8. *Dioscuri* were preservers of men, but *Helenæ* came out of the same egg, which was the overthrower of *Troy*: So in the same Church are good and bad, saviors and destroyers. 9. It was love in *Pollux* to share his immortality with *Castor*; but in this he did him more hurt than good; for it had been better to die once, then so often. Thus our affections are oftentimes preposterous. 10. Christ hath done more for us then *Pollux* for *Castor*: for he lost his immortality a while, that we might enjoy it for ever.

CENTAURI.

These were half horses, half men; begotten of *Ixion*, and of a cloud, which was presented unto him in the form of *Juno*, with which he was in love. They quarrelled with the *Lapithæ*, and carried away their wives being in drink; for which cause many of them were killed: They were given to many naughty qualities; but *Chiron* who was *Achilles* Schoolmaster, for his wisdom and justice was much commended, but was wounded accidentally by one of *Hercules* arrows, which fell upon his foot out of his hand, and was cured by the Herb *Centaur*, and was then made a Star.

The INTERPRETER.

1. The Centaurs were said to be begot of *Ixion*, and a Cloud; because they were the subjects of *Ixion*, King of

of *Theffaly*, which Country is called by *Plautus*, *Centauro-machia*; and the town where they dwelt was called *Nephelē*, which signifies a cloud. 2. In *Theffaly* was the first use of horfeman-ſhip, therefore the *Centaurs* were ſaid to be half men, half horſes. *Peletronius* found out the uſe of Bridle and Saddle: the *Lapithæ* and *Centaurs* were people at firſt different but afterwards made one, as the Romans and Latins. 3. Many men are like *Centaurs*, whoſe foreparts are of a man, but hinder parts of an horſe, they begin in the Spirit, but end in the Fleſh; their younger years are ſpent civilly, their old age wantonly and profanely. 4. Kings have oftentimes *Centaurs* for their Counſellours, *Achilles* had *Chiron* for his Schoolmaſter; they have mens faces, fair and honeſt pretences for their advice, but withal an horſe-tail, for the event is cruel, and pernicious oftentimes, theſe are children of clouds, (a) for their intentions are oftentimes wrapt up in a cloud and miſt, that they cannot be diſcovered. 5. A Drunkard is a right *Centaur*, a man in the Morning, and a Beaſt in the Evening: the Son of Clouds; for whiſt he is ſober, he is heartleſs, melancholly, and as a dead man; but when his head is full of clouds, and vapours riſing from the wine, then he is full of life, talk, and mirth, and then he is moſt given to quarrel with the *Lapithæ* even his deareſt friends, and to offer violence to women. 6. Miſſhapen and hard favoured men, have harſh and ill favoured conditions. 7. Every regenerate man is in a ſort a *Centaur*, to wit, a man in that part which is regenerate, and a beaſt in his unregenerate part. 8. There is no race or ſociety of men ſo bad, but there may be ſome good among them; one *Chiron* among the *Centaurs*, as one *Lot* among the *Sodomites*, and one *Jab* among the *Edomites*. 9. Drunkenneſs, Whoredom, and Oppreſſion, are the overthrow of Kingdoms, as we ſee here by the *Centaurs*. 10. Sin is a *Centaur*, having a mans face to perſwade, but a horſes heels to kick us in the end. 11. Where things are not ruled by Laws, Order, and Civility, but carried headlong with violence and force, we may ſay, that there is a Commonwealth of *Centaurs*. 12. A Comet may be called a *Centaur*, as having an horſe tail and the wiſdom of a

(a) Nubigines bi-membres, Orig.

ina

man in foretelling future events; it hath its generation in the clouds or air, and upon the ſight of it, blood ſhed, wars, and deſolation follow. 13. Juſt *Chiron* was wounded by *Hercules*, but was afterward placed among the Stars: ſo, although might doth oftentimes overcome right here, yet the end of juſtice and goodneſs ſhall be glory at laſt. 4. Our life is a *Centaur*, for it runneth ſwiftly away; and as the *Centaurs* are placed by the (a) Prince of Poets in the gates of Hell, ſo is our life ſo ſoon as we are born in the gates of death: *Nascentes morimur*. 15. Governours, Souldiers, Schoolmaſters ſhould be *Centaurs*, to have the wiſdom of men, and the ſtrength and courage of horſes.

(a) Centauri in foribus ſtabulant! Virg.

CEPHALUS.

HE was the ſon of *Eon*, and husband to *Procris*, the daughter of *Hyphilus* King of *Athens*. *Aurora* was ſo in love with *Cephalus*, that ſhe carried him away; but admiring his conſtancy, ſent him back to his wife in a diſguiſed habit, in which he found out her diſhoneſty, but afterward being reconciled to her, gave himſelf to hunting in the woods, where he ſtole his wife unawares; ſuppoſing ſhe had been ſome wild beaſt.

The INTERPRETER.

1. *Aurora* is in love with *Cephalus*, *ἡ ἄνθος ἄνθος*, ſaith *Pausanias*, for his beauty: if the beauty of the body be of ſuch force to draw *Aurora* to love it, how much more forcible is the beauty of the Soul, to induce God to delight in it? 2. *Cephalus* was not in love with *Aurora*, though ſhe loved him: ſo Sluggards, ſleepy and lazy Students, who ſpend the morning, the chief time of the day in ſlumber, do ſhew that they have little love to *Aurora*, though ſhe loves them and ſhines upon them. 3. In *Cephalus*, we may learn fidelity, modeſty and conſtancy, who could not be drawn to deſile the wedding bed, nor yield to any act of uncleannneſs. 4. In *Procris*, who was ſollicitated by *Cephalus* in a diſguiſed habit to prostitute her body for a great ſum of money, we may ſee both the unconfancy, weakneſs, and folly of women, and likewiſe the power of money.

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5. *Procris* presented him with a Dog; which he had from *Minos*, she from *Diana*, she from *Jupiter*, and *Jupiter* from *Vulcan*; this Dog continually waited upon *Cephalus*, and was so cunning and swift, that he never missed of his prey. Perhaps this was some faithful servant, who before had been servant to *Minos*, *Diana*, *Jupiter*, and *Vulcan*. 6. In *Cephalus*, who was reconciled to his Wife, notwithstanding her fault, we have the pattern of a kind and loving Husband. 7. But withal we have a fearful example of Matrimonial jealousy, which hath been the cause of much mischief: for *Procris* lurking in a bush, to watch her Husband, fearing lest he might have another Wife in the Woods, seeing he spent the most part of his time there, she was killed by his dart that never missed! He supposing it had been a wild Beast that moved in the Bush. 8. *Servius* thinks that *Cephalus* was no less in love with *Aurora*, then she with him, therefore he used to call upon her betimes in the woods: and that it was she who presented him with the Dog *Lelaps*, and two inevitable darts. By which it appears, he used to rise betime in the morning: and doubtless whosoever loves the morning, shall be loved of her, and sufficiently rewarded by her. 9. *Procris* did not like, that her Husband should be so affected to *Aurora*: therefore she watched him and was jealous of him: it is hard for a Scholer that loves his book, to rise betimes in the morning to his study, and to please or content his young wife withal.

CEPHEUS.

HE was King of *Æthiopia*, Husband to *Cassiope*, and father of *Andromeda*, who for her Mothers pride in preferring her to *Juno*, or the *Nereides*, was bound to a rock and exposed to the teeth of a Sea-monster: but delivered by *Perseus*.

The INTERPRETER.

1. **C**epheus a King is punished in his people for his own sins and his wives pride; for his country was infested by the Sea-monster, which was sent by *Nep-tune*, and the Sea-Nymphs: how careful then should Princes

Princes be of their actions, seeing for their sins the whole Land is oftentimes plagued; *quicquid delirant reges, plebsuntur Achivi.* 2. Here may be seen how dangerous, pride, and the contempt of God is: for the country of *Æthiopia* is plagued, and the Kings daughter is exposed to the Sea-monster, because of this sin. 3. Here also we see, that it is neither unusual nor unjust with God to punish the Children for the Parents, and the people for the Princes transgressions: so for the sins of *David*, the people are plagued; and for the sins of *Cham*, *Canaan* is cursed: for the people and children are not free from other sins, though perhaps they may not be guilty of that particular sin, out of which God takes occasion to punish them. 4. It is dangerous to have affinity, neighbourhood, or commerce with wicked men, for in this case the good many times suffer with the bad, as *Daniel* and his fellows with the wicked Jews are led away captive. 5. Though *Andromeda* for her fathers sin is punished, yet *Perseus* is sent to deliver her: God is alwayes ready to comfort and deliver those even miraculously, that suffer innocently. 6. *Juno* and the *Nereides* sent this Monster, because their beauty was slighted by *Andromeda's* parents; there is nothing that makes women more impatient, then to have their beauty questioned and slighted. 7. *Juno* is offended, and the Sea-monster revengeth it; all creatures are ready to destroy us, when God is angry with us. 8. *Pausanias* records, that *Minerva* bestowed upon *Cepheus* a hair out of *Medusa's* head, by which means, the City *Tegæ* was made inexpugnable; this may shew us, that wisdom and fear, are two forcible means to keep people in obedience, and to make Cities inexpugnable against all enemies.

CERBERUS.

Pluto's Dog, begot of *Typhon* and *Echidna*: he had three heads, and Snakes instead of hair, and lay in the entry of Hell, who by *Hercules* was drawn from thence, who vomited when he saw the light; and of his foam sprung up the poisonous herb *Aconitum*, or Wolf-bane.

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The INTERPRETER.

(a) Cre-
scit amor
nummi,
quantum,
&c.

1. **A**S *Pluto* was held the God of riches, so *Cerberus* was his dog, who is painted with three heads, still barking by *Pluto's* feet, to shew us the great care and vigilancy that rich men have over their wealth. 2. *Cerberus* is a glutton, whose 3 throats are his threefold desire, to eat much, often, and varieties; he lyeth in the entry of hell, for gluttony indeed is the gate of hell, & that which brings many men to untimely deaths; *Plures gula quam gladio*; and intemperance of Diet, causeth oftentimes that *Bulimia* and *Canina appetentia*, dogs appetite, which is an unsatiable desire of eating, the effect thereof is vomiting: This proceeds of *Typhon* and *Echidna*, heat and cold; to wit, of the heat of the liver, and cold melancholy humors of the stomach, when the stomachical nerves are too much refrigerate; but this is sometimes cured by *Hercules* the Physitian. 3. *Cerberus* is a covetous man, (a) whose greedy desire of having is never satisfied: he is *Pluto's* dog, for he makes riches his god, and like a dog he is continually watching his wealth, and by consequence his desire of having proceeds of *Typhon* the Giant, & the Snake *Echidna*, that is, of oppression and secret cunning; the 3 heads, or as some write, an hundred heads, do shew his unsatiable desire; his snaky hairs do shew how ugly he is in the sight of good men, and how much by them abhorred: he lyeth in the gates of Hell, from whence gold cometh, for his affections are there, and his punishments are already begun in this life; he lyeth in a den, as lying basely and obscurely, and when he is drawn out from thence by *Hercules* the King to any publick office, or service for the State, he frets and foams, and at last against his will, or else profusely without judgment, vomits out his wealth, as a misers feast is always profuse; and this breeds a poysonable herb, which is bad example. 4. Death is *Cerberus*, which is *Pluto's* dog, Satan's mastiff, by which he bites us; *Typhon*, that is, the Devil, begat death upon *Echidna* the serpent, in which he poysoned our first parents: his 3 mowths or hundreds rather, do shew the many ways that death hath to seize

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us: the snaky hairs do shadow out the ugliness and fearfulness of death, it lieth in hell-gates, for the wicked must by death come to hell; this dog doth suffer all to go in, but none to return, from hell is no redemption; but *Hercules* by his strength overcame and bound him, and *Sybilla* by her wisdom cast him asleep; so the Son of God, by his power and wisdom hath overcome death, & taken away its sting. 5. An evil conscience is *Cerberus*, still barking, and with his snakes affrighting and stinging the wicked, and lieth in hell gates, for the wicked mans hell is begun here; it vomits out all by confession, when it is convinced by the light of Gods word, and that inward light which is in the mind. 6. The grave is *Cerberus*, the great [Κεοβόρως] flesh-eater, still eating and never full: the snaky hairs shew, that the ground is full of worms and snakes; it is also the entry of hell. The light of Christ the great *Hercules*, when he went down to hell, caused this dog to vomit up his morsels; for the graves were opened, and many of the Saints bodies arose, and at the light of Christs second coming, he shall vomit up all that he hath eat: out of *Cerberus* his foam grew the *aconitum*, to shew that poysonable herbs grow out of the corruption of the earth. 7. Satan is the hell-hound, whose many heads and snakes, do shew the many malicious and cunning ways he hath to destroy men; he is begotten of the Giant *Typhon* and the snake *Echidna*, because as parents live in their children, so violence and craft live in him; he is the vigilant door-keeper of hell, lying in wait to toll in souls, but never to let them out. The true *Hercules* Christ, by his strength and wisdom hath bound him, at the presence of whose light, he foams and frets, and was forced to vomit and restore those souls which he held in captivity. 8. Time with his three heads, that is, past, present, and future, is this dog which devourerh all things: and he shall vomit up all hid things, for time revealerh all secrets: he lyeth in the gates of Hell, all must go thorow his throat that go thither; that is, all must have a time to die, and it is time that bringerh forth poysonable herbs, as well as profitable: and time hath brought us to the knowledg thereof.

CERCYON;

C E R C Y O N.

The son of Vulcan, and father of Alopec, whom he killed, when he understood that she had born a son called Hippothous to Neptune; This Cercyon was a great Robber, and Wrestler; and at last was killed by Theseus.

The INTERPRETER.

1. This Cercyon was a King who used to overthrow and kill all such as wrestled with him; It is dangerous wrestling with, or contending against Kings, and Principalities; for such commonly have the better of it. *Seneca* tells us, that it is as dangerous to contend with great men, as to sail in, or wrestle with a storm; *Potentioris iram sapiens nunquam provocabit, imo declinabit non aliter quam in navigando procellam.* 2. This was a bloody Tyrant, and cruel robber, sparing no stranger, but murdering as well those that did wrestle with him, as those that refused; in whom we see the savage and sanguinary disposition of some men, who are more cruel to man, than Wolves, Bears, or Lions; *homo homini lupus.* 3. He was of so strong a body, that he could bow the limbs of any tree, to which he used to tie his guests, and so tear them asunder. God oftentimes giveth power to Tyrants, and putteth the sword into mad mens hands, to punish the wickedness of his people; and he doth many times bestow upon the wicked the outward gifts of strength, wealth, health and honour, which he denieth to his own servants, for whom he hath reserved better things. 4. He was so barbarous, that he murdered his own daughter Alopec, for lying with Neptune, and exposed the child to wild beasts to be devoured: who was more beholding to a Mare that gave him suck, therefore called Hippothous, then to his cruel Grandfather: Men have oftentimes found more courtesie among savage beasts, then among men; therefore many have chosen to live in Woods rather then in Cities: *Eliab* was more beholding to the Raven that fed him, then to the Queen that persecuted him; and *Daniel* found more courtesie among the Lions, then among the Chaldeans. 5. Cercyon the

the Son of Vulcan, goeth about to destroy Hippothous, the Son of Neptune, to let us see the enmity, that is between fire and water: for fire is still wasting and drying up the water. 6. Cruel Cercyon was the Son of Vulcan, perhaps to let us see, that such as are of a fiery and choleric Complexion, are for the most part cruel and savage. 7. This bloody Tyrant was killed by Theseus, who used him, as he was wont to use strangers. By which we may see Gods justice upon Tyrants: the Bloody man shall not live out half his dayes, saith *David*.

Ad generum Cereris sine cade, & sanguine turō

Descendant reges, & sicca monte tyranni.

8. He that used strangers so barbarously, is as barbarously used by strangers: by which we see, how God punisheth wicked men by the Law of Retaliation, and that he useth to revenge the wrongs done to strangers, for which cause Jupiter is called *Zeus* by *Homer*, and *Hospitalis* by the Latins, *Jupiter, hospitibus nam te dare jura loquantur.* 9. Theseus restored Hippothous to his Fathers Kingdom, and Neptune turned Alopec into a Well of her own name. In Theseus we have an example of Justice in punishing the cruel Father, & of mercy in bestowing the innocent Son, to his Fathers inheritance, two necessary vertues in a Prince: and in Neptune, we see true conjugal love, who honoureth his Wife after her death.

C E R E S.

She was the Daughter of Saturn and Ops: Of her Brother Jupiter she had Proserpina: Of *Jason* she did bear *Plutus*, and of Neptune a Horse, at which she was so much displeased, that she hid her self in a dark Cave, and was found out by Pan: whilst her daughter Proserpina was gathering flowers with Juno, Minerva, & Venus, Pluto carried her away in his Chariot: therefore Ceres lighted torches, and sought her up and down the world, and in her journey being kindly lodged by Celeus, she taught him to sow Corn, and nourished his son Triptolemus by day with milk, by night in fire; which Celeus too curiously prying into, was slain by Ceres: and Triptolemus was sent thence the World in a Chariot

Juvenal.

*Virgil.
Hyginus.*

Senec.

Pausan.

riot drawn with winged Dragons, to teach men the use of Corn, Proserpina could not be delivered from Hell, because she had tasted of a Pomegranate in Pluto's Orchard, yet afterward she was admitted to remain six months above the ground, and six months under.

The INTERPRETER.

1. **C**eres being the goddess of Corn, is painted with Peace by her, holding *Plutus* the god of riches in her hand; to shew, that Corn, with other Fruits of the Earth, do flourish and increase, and money also abounds in time of peace, which in time of war are destroyed. Therefore *Ceres* would not bestow her daughter *Proserpina* upon *Mars*, though he was a Suter to her; nor yet upon *Apollo*, the god of Wisdom; to shew perhaps that as Souldiers are not friends to Husbandmen, so wise-men are fitter to sit at the Helm of Government, then to hold the Plow; Husbandmen are not States-men. 2. Of such reverend esteem were the sacrifices of *Ceres*, that none were admitted to them, who were conscious of any crime; for this cause *Nero*, being guilty of so many wickednesses, durst never adventure to be present at these sacrifices: What boldness then is it in notorious and scandalous sinners to present themselves to the Lords Table? And what neglect is it in Ministers, to give that which is holy to Dogs? *Procul, O procul este profani*. 3. *Ceres* is the Moon, which one half of the year increaseth, to wit, 15 dayes every moneth, which time she is above the Earth; the other half year that she is decreasing, she is under: her daughter *Proserpina* may be the Earth, which she loseth, when *Pluto*, that is, darkness doth take away the sight of it: and her lighting of torches is the increase of her light, by which the Earth is seen again; her hiding in a Cave is her eclipse by the Earths interposition, but *Pan* the Sun makes her appear again. 4. *Ceres* is Corn, which *Saturn* and *Ops*, that is, Time and Earth produce: *Proserpina* is the Seed, which *Pluto* ravieth, because it lyeth a while dead under ground: *Ceres* hides her self, that is, the Corn is not seen, till *Pan* the Sun by his heat bringeth it out: *Ceres* begets *Plutus*, Corn bringeth money

ney to the Farmer; and a horse also, because the desire of Corn makes the Farmer labor like a horse, or because the plenty of Corn makes men wanton and unruly like horses, as it did the Sodomites; the lighting of torches is the heat and light of the Sun and Moon, by whose influence the Corn is produced; the nourishing of *Triptolemus* by day with milk, by night with fire, is the cherishing of the Corn with rain by day, and heat in the bowels of the earth by night; the tasting of *Pluto's* fruit, is the food which the Corn receiveth from the ground. 5. *Ceres* is the Earth, by whose benefit we have *Proserpina*, Corn; *Plutus*, money, and a horse; that is, all cattle fit for use. This is the nurse of all living Creatures, affording them milk and fire, food and heat. Hence come these phrases, *Cereale solum*, *Cereales canæ*, for plentiful suppers and a fruitful ground; and *Cerealis aura*, for a temperate climate. When *Proserpina* gathering flowers, that is, the Corn which groweth with the (a) flowers, especially the Poppy (therefore consecrated to *Ceres*) was carried away by *Pluto*; that is, faileth by reason of sterility of the ground, and intemperance of the air, then *Ceres* hides her self; that is, the Earth loseth her beauty: But by the means of *Pan*, that is the Shepherd with his sheep-fold, the Land is enriched, and *Ceres* comes abroad in her best array, and by the help of her two lamps the Sun & Moon, she recovers *Proserpina*, or Corn again: for half of the year he affordeth Corn to *Triptolemus* the husband-man, who in the Chariot of time, drawn by the winged Serpents, that is, used, guided, and employed by his diligence and prudence, he sendeth his corn abroad to those that want. 6. *Ceres* may be the type of an earthly minded man, who is not content with one calling, but is still trying new wayes to grow rich, sometimes he is in love with *Jupiter*, or the Air, and of him begets *Proserpina*, that is, he will be a husband-man: Then finding that life too laborious, and not gainful enough; falls in love with (b) *Jason*, & plays the Physician, and of him begets blind *Plutus*, that is, Money; and yet not being content, he courts *Neptune*, and will play the Merchant venturer, and so be-
ing in love with the Sea, begets a horse, that is, a Ship. But
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δμητρ.

(a) Cere-
ale Pa-
pavera
Virg.

βλάστη
fano

Ναυτι-
fano

losing this way what he had got before, hides himself and dares not shew his head, till *Pan*, that is Money (for Money is every thing) gets him abroad again; in the mean while he is run so far in the Usurers books, that his *Proserpina* his Land, to which he would fain return, is carried away by *Pluto* the Usurer. 7. In this fiction is reproved curiosity, by the example of *Celeus*; it is a dangerous thing to pry into the secrets of God. 8. Here also we see the reward of hospitality. 9. *Triptolemus* is a spendthrift, who scatters abroad his goods, as he did his Corn in travelling: Being carried by winged Serpents, cunning flatterers, who suddenly exhaust him. 10. Let us take heed, that whilst we are gathering flowers with *Proserpina*, that is, delighting our selves in these earthy vanities, *Pluto* the Devil do not take away our souls, and so shall we be forced to leave the company of *Minerva*, *Juno*, and *Venus*, that is, be taken from all worldly wisdom, wealth and pleasures. 11. *Ceres*, that is, Parents should be very watchful over their daughters; for a Virgin that hath *Minerva*, *Juno* and *Venus* with her, that is, Wit, Wealth, and Beauty, is in danger to be carried away by *Pluto*, by some debauched and untoward Ruffian. 12. As *Triptolemus* could not be immortalized without *Ceres* milk and fire; neither can we attain Heaven without the sincere Milk of Gods Word, and the fire of Affliction. And as in the day of Prosperity, we are content to drink the milk of his good things, so in the night of Adversity, we must not refuse to suffer the fiery trial of Persecution. 13. *Ceres* was both a good Law-giver, and feeder of men; therefore her sacrifices were called [*Θειοποροσία*] *Theiophoria*; so Princes should be both. 14. Beware of eating Pomegranats in *Pluto's* Orchard, for that hindred *Proserpina's* delivery from hell; so it is an hard thing to reclaim those from the power of Satan, who do relish and delight in sin. 15. *Ceres* is a type of Gods Church, which is a grave Matron in rustick apparel, as being of little esteem in the world, having the Spade of Discipline in her right hand, and from her arms hangs a basket full of the seeds of Gods word. By this hand stand two Husbandmen, the one turning up the ground

ground with a spade, the other sowing the seed. On her left hand (which holdeth the Hook and Flail of Correction and Excommunication) stand two other Husbandmen, the one reaping and the other threshing. These are her Ministers whose office is (a) to rout out, and pull down, to build and plant; she sits upon the Ox of Patience and labor, with a Crown of Wheat-Ears upon her head, as having power to distribute the Bread of Life. Her Breasts are open and stretched forth with the (b) sincere Milk of Gods Word; over her right side, *Juno* is dropping down rain, and over her left, *Apollo* shineth, to shew, that by the heat of the Sun of Righteousness, and influence of Graces (c) from Gods Spirit, the doth flourish and fructifie. 16. Christ is truly *Ceres*, which having lost mankind, being carried away by the Devil, he came, and with the Torch of his Word, found him out; and being drawn with the flying Serpents of Zeal and Prudence, dispersed his Seed through the World, went down to Hell, and rescued us from thence.

C E T U S.

This was a Sea-monster which was sent by Neptune against Hyginus Andromeda; He devoured many Trojans, who were forced to pacifie him, by offering their daughters to him. At last he was killed by Theseus, or as others say, by Hercules and Laomedon.

The INTERPRETER.

His Cetus, doubtless, was a King of Asia, not far from Troy, upon the Sea-coast, which gave occasion to Poets, to call him a Sea-monster; he was a great enemy to the Trojans, and did them much hurt by his shipping; therefore he is called a Whale or great fish, rushing on the shore, and devouring the Trojans, who were forced to appease his anger by prostituting their daughters to his lust. This is he that molested the Country of Cepheus, and had deflowered Andromeda, had not Theseus killed him. 2. Apollodorus writes, that this Sea-monster, with many others, was sent by Neptune against Troy, as the plague was sent by Apollo, because Laomedon the King of Troy, refused to pay them their wages for which they bargained; when they in the habit of mortal men undertook

for such a reward to build *Pergamus*. Thus we see what grievous sins, perjury, falshood, and detaining the hirelings wages are, and how severely punished. 3. If it was so grievous a sin in *Laomedon*, to defraud these gods of their promised hire, for which the Plague, and *Cetus* the Sea-monster were sent: How much more grievous is the sin of Sacrilege committed against the true God, when we develt his Temples of their ornaments, his Ministers of their tithes, his poor of their alms which he hath appropriated to himself? 4. The anger of those false gods, could not be appeased, till *Cepheus* had exposed his daughter *Andromeda*, and *Laomedon* his daughter *Hesione*, to *Cetus* to be devoured by him. By which, we see the cruelty of these false gods, or of the Devil rather, who would be satisfied with nothing but with the blood of men, women and children: whereas the true God is full of mercy and compassion, requiring nothing of us but a broken heart, and a wounded or contrite spirit. 5. *Andromeda* is delivered by *Perseus*, & *Hesione* by *Hercules*, by whom this monster was destroyed. Whence we see how ready God is to send help to those that suffer innocently. 6. In that, this *Cetus* or Sea-monster was killed by *Hercules* & *Laomedon*, is meant nothing else, but that this tyrannical King was slain, and his forces overthrown by the army of *Hercules*, which consisted of *Grecians*, who came to assist *Laomedon* and his *Trojans*. 7. This Sea-monster was made a constellation by *Jupiter*, consisting of 14 stars, & placed beneath *Aries* & *Pisces*. This honor he received from *Jupiter*, not for his own sake or worth, but for the greater honor of *Perseus*, who killed so great a monster. As this monster was placed among the stars, so many wicked men are recorded in Scripture, not for their goodness and worth, but their wickedness and infamy, & for the greater honor of the Saints, by whom they have been foiled.

CHARIBDIS. See SCYLLA.

CHARON.

HE was the son of *Erebus*, and *Night*, the Boatman of Hell, who admitted none to his Boat without money, and till they were dead and buried. Yet *Aeneas* by his piety, *Hercules* and *Theseus* by their strength, *Orpheus* by his musick, were admitted there before their deaths.

The

The INTERPRETER.

1. BY *Charon*, Time may be meant, who was the son of *Erebus* and *Night*; because Gods secret Decree which was hid from man, in an eternal night, gave being to Time, before which, was night or darkness. His abode is said to be in Hell, or here below (for this sublunary world may be called Hell, in respect of Heaven) because above in Heaven there is no use of Time, for there is eternity. 2. *Charon* was said to ferry souls over the River *Styx*, to the other bank, to shew, that Time brought us in, and Time will bring us out of this world, which is like a troublesome River: the 2 banks whereof are our coming in, & going out, or our estate before our birth, and after our death. Whilst we live here, we are sailing in the rotten, feeble, & brittle boat of our bodies, over the River *Acheron*, by which is expressed the comfortless condition, & joyless state of this life. 3. *Charon* was old, but not weak: his age diminished nothing of his strength or vigor, *Sed cruda viro viridisq; senectus*, for Time suffers no diminution of vigor, by continuance or diuturnity. 4. *Charons* garments were ragged and fordid, so is the condition of this life, being compared to that of Heaven. 5. By *Charon*, doubtless death was understood from *χαράω*, to dig, or make hollow, for death is still hollow eyed; or from *χαῖος*, joy, for good men in death have true joy; *χαῖος* also is a benefit, and death is such, and an advantage to good men: But so it is made by Christ, for in it self, death is the child of Hell and Night; and as *Charon* is described by the King of Poets, *Aeneid*. 6. to be old, but yet vigorous, ugly, furious, terrible, sad, covetous; so is death. That which they fable out of *Aeneas*, *Hercules*, &c. was true in our Saviour, who overcame *Charon*, or death, by his piety, strength, power of his Word, &c. He that would be admitted into *Charons* boat, that is, have a joyful death, must carry money in his mouth, that is, make him friends of his unjust Mammon; for what we bestow on the poor, that we carry with us, to wit, the benefit and comfort of it; and we cannot have a joyful death, or be admitted into *Charons* boat, till our body of sin be buried

by repentance. 6. *Charon* is a good Conscience which is a continual feast. This carrieth us over the Infernal Rivers, that is, over all the waters of affliction in this life. 7. *Charon* is the son of Drunkenness; the Cup is the Boat, the wine is the River *Phlegeton*, which burns them, *Acheron* wherein is no true joy, and *Styx* which causeth sadness and complaints: for these are the effects of Drunkenness, *Charon's* fiery face, ragged clothes, brawling and scolding tongue, rotten boat still drinking in water, are the true emblems of a Drunkard. He is the child of Hell, and begot of Satan and the Night; for they that are drunk, are drunk in the night. He admits of no company, but such as are dead in this sin, and buried in it: and such as have money in their mouths, that is, spend-thrifts, who spend all on their throats.

CHIMERA.

This was the Monster, having the head of a Lion, breathing out fire, the Belly of a Goat, and the Tail of a Dragon. Which did much hurt, but was killed at last by Bellerophon.

The INTERPRETER.

1. **T**he Church of Rome is a *Chimera*; her head was a Lions head, breathing out fire; for her devotion was then awful and majestical to the world; her zeal was hot like fire, and her words were powerful: But about the middle of her reign she shewed her goatish belly, for wealth made her wanton and insolent; but in the end she shewed the Dragons tail, by open persecution, in devouring the bodies, and striving to poison the souls of the Saints. 2. Some think that this was a Hill, on the top whereof were Lions and *Vulcans* of fire, about the middle was pasture and Goats, at the foot Serpents, which *Bellerophon* made habitable; others think this was a Pirats ship, having the picture of these three Beasts on it; others, that these were three Brothers called by these names, which did much hurt; others that by this fiction is meant a torrent of water, running furiously like a Lion, licking the Grass upon the Banks, like a Goat, and winding like a Serpent, as may be seen in *Natal. Comes* and others. 3. But I had rather think; that by

by this Monster may be meant a Whore; which is; [*κύμα ἔρωτος*] the Wave or Scum of Love, wherein many are drowned: She hath a Lions devouring mouth, still craving and devouring mens estates: She hath the wanton Belly of a Goat, but in the end will sting and poyson like a Dragon. 4. By *Chimera*, I think, Wine may be meant, which makes men furious like Lions, wanton like Goats, and cunning and crafty like Serpents. 5. The life of man may be meant by this monster; for man in his youthful years, is an untamed Lion; in his middle age, a wanton or an aspiring Goat, still striving to climb upon the steep Rocks of honor; and in his old age he becomes a wise and crafty Serpent. 6. *Satan* may be understood by *Chimera*, who in the beginning of the Church did rage like a Lion by open persecution; in the middle and flourishing time thereof, like a Goat, made her wanton; and in the end will shew himself to be that great Red Dragon, labouring by secret cunning and sleights to undermine and poison her: But Christ already hath, and we in him, shall overcome this Monster.

CHIRON.

WAs a Centaur begot of Saturn in the form of a Horse, of *Phillyra* the daughter of Oceanus. He was an excellent Astronomer, Physician and Musician; whose Scholars were Hercules, Apollo, and Achilles. He was wounded in the foot by one of Hercules his Arrows, of which wound he could not die being immortal, till he intreated Jupiter, who placed him (a) among the Stars, with a Sacrifice in his hand, and an Altar before him.

(a) Sagittarius.

The INTERPRETER.

Chiron was half a horse and half a man. God doth oftentimes punish the adulteries of Parents with monstrous and deformed Children, for *Ops* was the wife of *Saturn*, and not *Phillyra*. 2. The deformity of Children proceeds ordinarily from the disordered imagination of the Parents. 3. That *Chiron* is begot of *Saturn* and *Phillyra*,

Phyllira, is meant, that *Astronomy*, *Physick*, *Musick*, and all other Arts, are begot of Time and Experience, or of Time & Books: for *Phyllira* is a thin skin, or Parchment, or Paper, or that which is betwixt the Bark and the Wood of the Tree, and is called *Tyllia*, on which they used to write. 4. *Saturn* of Time begets learned *Chiron*, that is, Arts and Sciences, by the help of readings; but he must do it in the form of a horse, that is, with much patience and labor. 5. *Chiron* may signifie to us the life of a Christian, which consisteth in contemplation, and so he is an Astronomer, whose conversation and thoughts are in Heaven; and in Action, which consisteth in speaking well, and so he is a Musician; and in doing well, and so he is a Physician; and because Christianity is more a practick then speculative science, he hath his denomination *Chiron*, from *χείρ*, *manus*, the hand, not from the head: Lastly, suffering is a part of Christianity, and so *Chiron* patiently suffered the wound of *Hercules* his arrow. 6. *Chiron*s feet were wounded before he was admitted amongst the stars; so our affections must be mortified, before we can attain heaven. 7. *Chiron*s pain made him desire to die; so affliction makes us weary of this world, and fits us for heaven. 8. *Chiron* hath his Altar still before him, and his Sacrifice in his hand; so Christ our Altar, must be still in our eyes, and our spiritual Sacrifices still ready to be offered. 9. In that a *Centaur* had so much knowledge; we see that sometimes in misshapen bodies, are eminent parts, as were in *Aesop*, *Epietetus*, and others. 10. *Achilles* so valiant, *Hercules* so strong, *Apollo* so wise, yet were content to learn of a deformed *Centaur*; so all should hearken to the Ministers doctrine, be his life never so deformed: though he be a *Centaur* in his life, yet he is a Man, nay an Angel in his doctrine.

C Y R C E.

The daughter of *Sol* and *Perfis*, and by her Grand-child of *Oceanus*: She was a Witch, and skilful in Herbs: she poisoned her Husband King of *Scythia*; and for her cruelty was banished thence, and carried by her Father *Sol* in a Chariot, and placed in the Island *Circeæ*. She turned *Ulysses* fellows into

into Swine, but over him she had no power; she could not procure the good will of *Glaucus*, who loved *Scylla* bitter then *Circe*. She infected the water, in which *Scylla* was wont to wash, and (having touched this water) was turned into a Sea Monster.

The INTERPRETER.

1. **C**irce was a famous Witch, who was said to transform Men into Wolves, Bears, and other Beasts; which is not true indeed, for the devil cannot cause such a transformation, because it is a kind of creation, proper to God only, who could change *Lot*'s wife into a pillar of Salt, and *Nebuchadnezzar* into a beast. But these transformations of Witches are only melancholly conceits and distempers of the imagination caused by herbs or ointments, or else they are delusions of the eye. 2. *Circe*, saith *Nat. Comes*, is the mixture of the Elements, which is caused by heat and moisture. The four Elements are the 4 handmaids; she is immortal, because this mixture is perpetual; and the strange shapes shew the variety of our strange forms, brought in by generation; she hath no power over *Ulysses*, because the soul cometh not by mixtion of the Elements or Generation. 3. By *Circe*, I suppose may be fitly understood Death, caused by *Sol* and *Oceanus* Grand-child; because Death and corruption proceed out of heat and moisture; the poisoning of her husband shews, that death is no acceptor of persons. *Sol* carried her in his chariot, for where the Sun shines, there is death and corruption. Her turning of men into Beasts, shews, that man is like the beast that perisheth; yet a living dog is better then a dead man. But she hath no power over *Ulysses*; that is, over the soul, which is immortal, death hath no power. The four handmaids that gathered poison for her, were *Adams* pride, gluttony, infidelity, & curiosity, which made *Adams* death poison all his posterity. 4. By *Circe* may be meant the Devil, who hath caused beastly dispositions in the nature of man, and hath poisoned us all, as *Circe* infected *Ulysses* fellows but not himself; so he poisoned *Job*'s body, but had no power over his soul. And because God had set his love upon man, and had rejected him for his pride, being an Angel; he to be revenged,

ged poysoned man, as *Circe* did *Scylla*. 5. *Circe* is physical knowledg, consisting much in herbs: She is the daughter of *Sol*, because herbs proceed of his heat. She turneth men into beasts, because some Physitians searching too much into nature, become beasts in forgetting the God of Nature. She dwelt on a Hill full of Physical Simples, to let us understand wherein the Physicians skill and study lieth. He hath no power over *Ulysses*, the soul; but the bodies of men he may poyson or preserve. His four Hand-maids are Philosophy, Astronomy, Anatomy, and Botany, or skill of Simples. 6. Sin is *Circe*, chiefly Drunkenness and Whoredom, which poyson men, and turn them into Swine. *Circe* hath both a Cup and a Rod, with which she poysoneth men; so in sin there is a cup of pleasure, and the rod of vengeance. Though *Ulysses* fellows were poysoned, yet he would not himself be enticed by *Circe*; but by the means of the herb *Moli* and his sword, he defended himself, and made *Circe* restore his fellows again to their wonted shapes. So Governors and Magistrates must not be overtaken with the *Circe* of drink and fleshly pleasure, howsoever others are; but they must use *Moli*, that is Temperance in themselves, and use the sword against this *Circe* in others.

COELUS.

This was the son of *Aether* and *Dies*, who married with *Terra*; and of her begot *Giants*, *Monsters*, *Cyclopes*, *Harpies*, *Steropes*, and *Brontes*. He begot also of her the *Titans* and *Saturn*. Mother Earth being angry that *Cœlus* had thrown down his sons to Hell, caused the *Titans* to rebel against him, who thrust him out of his Kingdom, and *Saturn* cut off his testicles. Out of the drops of blood which fell from them, the *Furies* were ingendred.

The INTERPRETER.

1. **C**œlus and *Terra* make an unequal match, therefore of them proceed strange and monstrous children. The matches of Nobles and Peasants prove for the most part unfortunate and mischievous.

Signa uoles ap. è nubere, nubepari.

2. By

2. By *Cœlus* I understand the upper Region of the Air; for the Air is called Heaven, both by Poets and Divine Scripture. This may be said to be the Son of *Aether* and *Dies*, not only because it is always clear, free from clouds and mists, but because also it hath the nature of Elementary fire, to which it is next: for it is hot and dry, as that is. And more properly may this fire be called *Aether* from its continual burning, then the Heaven which hath no Elementary heat at all. His marriage with the Earth, of which *Titans*, *Cyclopes*, &c. are procreated doth shew, that those fiery Meteors in the upper Region of the Air, procreated by its heat and motion, of these thin and dry smoaks which arise out of the Earth. The names of *Steropes* and *Brontes* shew, that lightning and thunder are generated there, in respect of their matter; which being received within the clouds of the middle Region, cause the rumbling, as if there were some rebellion and wars within the Clouds. *Saturn* his son, that is, Time the measurer of Heavens motion, shall geld his Father, that is, the Heaven shall grow old, and in time shall lose that power of Generation; for this shall cease when there shall be a new Heaven. And upon this new change in the Heaven, the *Furies* shall be engendred, that is, the torments of the wicked shall begin. 3. They that geld ancient Records, Fathers, and Scripture, are like *Saturn* rebelling against Heaven, being encouraged thereto by those spiritual monsters, enemies of truth, who were thrust down from Heaven, and that light of glory wherein they were created, unto the lowest hell; and of this gelding, proceeds nothing but furies, that is, Heresies, Schisms, Dissentions. 4. *Saturninus*, *Tacianus*, and his schollers; the *Encratites*, *Orgenists*, *Manicheans*, and all other Hereticks, who hath condemned Matrimony as an unclean thing, and not enjoyed by God, they are all like *Saturn*, being assisted by their brethren the Monsters of Hell; and do what they can to geld their father *Adam* of his posterity, and to rebel against Heaven; and what ensueth upon this gelding or condemning of Wedlock, but Furies and all kind of disorder and impurity? 5. The Children of Heaven and of the Light, must not (as *Cœlus* did) joyn themselves

themselves in their affections to the Earth ; for of this union shall proceed nothing but Monsters, to wit, earthly and fleshly lusts, thoughts and works which will rebel against our souls, and geld us of all spiritual grace, and of our interest in the kingdom of Heaven, and then must needs be ingendred the Furies, to wit, the torments of Conscience.

C O R O N I S.

Hyginus,
l. 1.

She was the daughter of Plegeas, whom Apollo begot with Schild, and gave the Raven charge to look to her. But Apollo with his arrows killed Coronis for lying with Chylus. And having cut Æsculapius out of her Belly, bred him, and turned the colour of the Raven that kept her, from white to black.

The INTERPRETER.

Lib. 2.
In Co-
rinth.
Pythio.
Ode 3.

1. Hyginus will have Coronis killed by Apollo, but Pausanias writes, That she was killed by Diana ; Ἀμωσμήνης τ' ἐς τ' Ἀπόλλωνα ὕβρεως, to revenge the wrong offered by her to Apollo. So Pindarus affirmeth, that she was killed by Diana's golden Arrows, δαμνῶν χερσὶν ἐπ' αἰετὶν ὕπ' Ἀρτέμιδος, both may be true ; for either they both shot at her, or else she was killed by Apollo's command and authority, and by Diana as the executioner. **2.** Here we see, that adultery hath been of old punished with death. **3.** If corporal adultery be thus severely punished, what plagues must spiritual adulterers look for, who forsake God their true husband, and go a whoring after other gods ? **4.** If the anger of these supposed children of a false god, be not in vain, as Pindarus saith, Χάος ἐκ αἰθέρος γίνεται παίδων Διός. How dare we slight the anger of the true Son of the living God, whom we offend daily ? **5.** Coronis is killed by Apollo's and Diana's arrows, that is, killed by the Pestilence ; for the Sun and Moon by their heat and influence, as they are the causes of generation, so they are of Corruption. By their arrows, that is, their beams, the Air is oftentimes infected with pestilential vapors. So Homer calls the plague that was sent by Apollo among the Grecians, his Arrows ;

Τίσαναι

Τίσαναι Δαναοὶ ἔμμε δάκρυα σῶσι βίανταιν.

Iliad. l. 1.

6. This judgment fell upon Coronis, because she married, as Pindarus saith, κρυβδὼν πατρὸς, without her fathers knowledge. By which we see how dangerous & offensive it is to God, for children to marry without their parents consent. **7.** Diana killed Coronis, by the command of Apollo, by which may be meant, that as the Moon hath her light from the Sun, so she by her vertue oftentimes worketh upon sublunary things. **8.** Although Apollo killed the Mother, yet he preserved the child Æsculapius, & rescued him out of the fire, in which Coronis dead body was burning. How much more ready will our heavenly Father be, to deliver us from the fire of persecution, as he did the three children out of the furnace of Babylon ; he hath promised, that when we walk through fire, it shall not burn us. **9.** Coronis was the daughter of Phlegias, which signifieth the heat of the Sun, for φλέγων is to burn ; so then Æsculapius, that is, Physical simples, and health, are begot of Apollo ; and of the daughter of Phlegias, that is, of the influence and heat of the Sun. **10.** Apollo delivered Æsculapius from the fire, whilst his Mothers body was burning. Pausanias saith, it was Mercury that rescued him. I think by this they meant, that the force of Physical herbs depends on the Sun ; and that without the help and influence of the Sun, there could be neither physick nor health. So, for the knowledge of most physical herbs, we are beholding to Mercury, that is, to Merchants, who by their Navigation have discovered to us, the use of Foreign Simples.

Nat. Co-
mes, l. 4.

In Co-
rinth.

C O R I B A N T E S or C U R E T E S.

These were the Priests of Cybele, who first dwelled upon the hill Ida in Sicily ; whose Mothers name also was Ida, and their Fathers name Daëtylus, whence they were called Idæi Daëtyli. These preserved Jupiter from being devoured by his father Saturn, by beating of brazen instruments, that the child's voice should not be heard.

Nat. Co-
mes, l. 9.
c. 7.

The

The INTERPRETER.

1. **BY** these *Curetes* may be meant the winds, who may be called the Priests or Servants of *Cybele*, that is, of Earth, for she was the great Mother. The winds are subservient to the Earth in raising of rain, and conveying it to the Earth, in drying up the Earths superfluous moisture, in tempering the Suns excessive heat, & refreshing the air, by which all vegetables are cherished and prosper, and the Earth made a fruitful mother. 2. These *Corybantes* preserved *Jupiter* from being devoured by his father *Saturn*, when they beat their musical instruments, By which may be meant, that *Jupiter*, that is, the air, is preserved by the winds from pestilent vapors, and from the hurtful influence of the Heavens, chiefly from the Suns scorching heat, which would corrupt and infect the air, and destroy the creatures living in it, if it were not for the winds; so those climates are most subject to pestilences, where the winds blow seldom. Hence these *Curetes* or Winds, are called by *Orpheus* *καὶ ὄνομα πνοαὶ καὶ οὐρανῶν*. 3. *Jupiter* is preserved by the musick of these *Curetes*; so is the World, by the order and harmony of its parts. 4. *Cybele* was worshipped by these *Curetes*, whilst they danced in their armor, and beat their musical instruments; to let us see the use of musick in divine service, and that cheerfulness is required in the service of God. 5. *Ovid* saith, that they were begot of a great shower of rain, *Largoque satus Curetas ab imbro*; which confirms the former opinion of the Winds; for of much rain, are begot great winds. And therefore commonly after a great glut of rain, great and imperuous winds blow. But *Sabin* upon that place of *Ovid*, thinks that these *Curetes* were a multitude of foolish people met together in *Crete*, as if that Country had rained fools. And that these were fools, is likely, saith he, by their shaking and turning of their heads, and jangling of Bells about them, and by frequenting of *Jupiters* Court; for such fellows are entertained in Princes Courts: Besides, the shaving of their hair upon their forehead, doth intimate so much; for they are called *Curetes*, from shaving their foreheads, as fools used to be shaved. But I think they rather shewed

shewed their wisdom then folly in this: For they were thus shaved, that their enemies might not catch them by their Forelocks, as once they did; neither could they be Fools that preserved *Jupiters* life, and fed him, from whence they were called *Curetes*. And indeed they were *Jupiters* Lifeguard, who are commended for their skill in handling their arms; so that at once they could both dance and fight, therefore called the dancing gods: & from their brazen targets they called them *ὄνομα ἰατρῶν*. And because of their vigilancy, they were named *Corybantes*, as if they used to sleep but little, and that with their eyes open; for so *κορυβαντῶν* signifieth, to shew that such as guard Princes should be skilful Souldiers, well-armed and vigilant. 6. The superstitious Gentiles thought that these *Corybantes* did send phrensies & other mad diseases among men, which kept them from sleep. And so *Corybantia* in *Pliny* seemeth to signifie in *Corraus* his opinion. But *Turnebus* thinketh that this word signifieth, rather the place where mad-men were cured by the *Corybantes*; and so in *Aristophanes* *κορυβαντίζω*, is to define the help and cure of the *Corybantes*. 7. *Regius* upon that place in *Ovid* above-named will have these *Curetes* to be overthrown for their prophaneness by *Jupiter* with rain: and so they were turned into Toadstools: but *Jupiter* wanting men to worship him, metamorphosed these Toadstools into the same *Curetes* again. By this we may see what we are by sin, even Toadstools, or rather worse; but by Grace and Repentance, of Mushrooms we become men. 8. *Seneca*, *Clemens Alexandrinus*, *In Herc.* *Eusebius*, and some others, make these *Corybantes* & *Curetes* to be different people, but agreeing in their kind of exercise and Divine service: only I find that madness is attributed rather to the *Corybantes*, then to the *Curetes*, *Non acuta sic geminant Corybantes ara, tristes ut ire deconviva Corybante videbis*. Anger and Wine make men as mad as the *Corybantes*. And in *Aristophanes*, *μαζοπορεῖν* and *κορυβαντῶν*, that is, to be mad, and to play the *Corybas* is all one. But this madness was voluntary and fictitious, not natural, or else it was caused by *Satyr*, to confirm Superstition; and therefore *Lucian* calls

and the
χοροπορεῖ
as.

ὄνομα
ὄνομα

Plin. l.

11. c. 7.

Def.

Med.

τὸ κ.

Adver. l.

13. c. 24.

In Herc.

Oet.

In Protr.

Pro. Euc.

l. 2. c. 5.

Hor. l. 1.

Juven.

Sat. 5.

In Ve-

spis.

Eraf. in

Adv.

calls

Metam. l.

4.

αὐτὸ τὸ
κορυβαντῶν.

αὐτὸ τὸ
κορυβαντῶν.

calls it *ἡ καὶ δαίμων*. And indeed, their mad Enthusiasms were from an evil Spirit, not from God, although *Cybele*, whom they worshipped was counted the mother of the gods, and she is stil'd by *Catullus*, *Domina Entheas*, the divinely inspired Mistress. Such as these *Corybantes*, were the mad Priests of *Baal*, who cut themselves, and so were those idolatrous Priests in *Brasil*, of whom *Lerius* writes; and those of whom *Apuleius* speaks, *Qui fanaticè absonis lullatibus conspicientes pervolitant cervicibus lubricis intorquuntur motibus, crinesq; pendulos in circulum rotantes, & nonnunquam morsibus suos incurstantes musculos*. The devil delights in cruelty, and he hath not wanted at all times such wicked Priests to preserve him, who take more pains to go to hell, then we to obtain heaven; who will scarce spare a little of our ill-got goods in the service of the true God, whereas they spared not their limbs and lives in the service of Satan. And how abominable their service was, being grounded upon the murder of one of their brothers, and how filthy, and beyond all modesty, their behaviour was in their Sacrifices, may be seen in *Clemens Alexandrinus* and out of him in *Eusebius*. How much then are we bound to God, who hath deliv'd us from that slavery, and hath made us partakers [of the purity and light of the Gospel? 9. These *Corybantes* are called by the Poets, *Semiviri Phryges*, from their effeminate-ness & gelding of themselves; and its thought that they were the same with *Lares Compitales* or *Semitaes*, whose Images were set up in streets and high-ways, pointing out with their finger the right way to travellers, therefore called *Idæi Dactyli* and *Digitilli* by the Latins, as *Del Rius* sheweth. These *Corybantes* also kept a continual jangling with cymbals and brazen drums; some think they were called *Curetes à curando*, from the care they took of *Jupiter* in his youth; but they who hold them to be *Jupiter's* children, call them so from their care of him in his old age, and of his funeral; and that they dwelt in *Creta*, which from them, as *Pliny* and *Solinus* observe, was called *Cureta*. But *Salust*, as *Laëtantius* cites him, saith, That these *Curetes*, were said to breed and feed young *Jupiter*, because they were the first that taught Religion, and the service of

In Pro-
terp.

In Prop.
Evang.
l. 2. c. 1.

In Sen.
Thyest.

De Fa-
lic. Rel.
l. 1. c. 21.

God; whereas indeed, they were the first that taught superstition. And as they used to be mad themselves, so they caused madness in others; the old Proverb is true, *Such Priests, such People*. If the Priest be mad, the people cannot be sober. I wish there were fewer of these *Corybantic* Priests amongst Christians; who though they do not jangle with Bells and Drums, dance in their Armor, and clash their Swords, yet they jangle too much with their Tongues; which causeth beating of Drums, and too much clashing of Arms and Swords amongst Christians. And indeed we have Priests, no less giddy-headed then these *Curetes*; but I wish they would not only keep a jangling with their tongues, but also point out to us the way to Heaven with their fingers; for true Religion and Piety, consisteth both in doing well, & speaking well. The hand must go along with the tongue; and let them learn to subdue the lust and concupiscence of the flesh, not by gelding themselves with these *Galli*, or Priests of *Cybele*; or the Orogenists of old, but by true mortification and repentance: And if they will be called the sons of God, let them be as careful of his service or honor, as the *Curetes* were of *Jupiter's*, and as vigilant over themselves and flocks, as the *Corybantes* were over the young Prince.

CUPIDO.

OF Cupid's Parents, some say he had none at all, others that he was engendred of Chaos without a Father; Some say he was the son of Jupiter and Venus, others of Mars and Venus, others of Vulcan and Venus, others of Mercury and Venus, &c. He was the God of Love, painted like a child with wings, blind, naked, crowned with Roses; having a Rose in one hand, and a Dolphin in the other, with Bow and Arrows, &c.

The INTERPRETER.

1. I Find Cupid painted sometimes standing close by Fortune, to shew how much Fortune prevails in Love matters; and sometimes I find him standing between Mercury and Hercules, to let us see that Love is most prevalent; when it is attended on by Eloquent and Valor.
2. There is a twofold Love, to wit, in the Creator, and

G

and

and in the Creature. Gods love is twofold, inherent in himself, and this is eternal as himself; therefore hath no Father nor Mother; or, transient to the Creature. This Love was first seen in creating the *Chaos*, and all things out of it, therefore they said that Love was engendred of *Chaos* without a Father: and when they write that *Zephyrus* begot *Cupid* of an Egg, what can it else mean, but that the Spirit of God did manifest his love in drawing out of the informed and confused Egg of the *Chaos* all the Creatures? The love of the creature is twofold, according to the twofold object thereof, to wit, God and the creature: that love by which we love God, is begot of *Jupiter* and *Venus*, that is, God; and that uncreated beauty in him is the cause of this love: and because the main and proper object of love is beauty (for we do not love goodness but as it is beautiful) and it is the object that moveth and stirreth up the (a) passion; therefore *Venus* the goddess of Beauty, is still the mother of *Cupid* or Love; which notwithstanding hath many Fathers, because this general beauty is joyned to many particular qualities, which causeth love in men according to their inclinations and dispensations: some are in love with wars, and count military skil and courage a beautiful thing, so this love is begot of *Mars* and *Venus*: others are in love with Eloquence and think nothing so beautiful as that, and so *Mercury* and *Venus* are Parents of this Love: some love Musick, and so *Apollo* begets this *Cupid*: and so we may say of all things else which we love, that there is some quality adherent to beauty, either true or apparent, which causeth love in us. Now that love, which all creatures have to creatures of their own kind, in multiplying them by Generation, is the child of *Vulcan* and *Venus*, for it is begot of their own natural heat and outward beauty: by beauty, I mean, whatsoever we account pleasing to us, whether it be wealth, honour, pleasure, virtue, &c. 3. The reasons why Love was thus painted, I conceive to be these: *Cupid* is a child, because love must be still young, for true love cannot grow old, and so die: *Amor qui desinere potest, nunquam fuit verus*. He hath wings, for love must be swift: he is blind, for love must

must wink at many things, it covereth a multitude of sins: he is naked, for amongst friends all things should be common: the heart must not keep to it self any thing secret, which was the fault that *Dalilah* found in *Sampson's* love; he is crowned with roses, for as no flower so much refresheth the spirits, & delights our smell as the Rose; nothing doth so much sweeten and delight our life as Love; but the Rose is not without prickles, nor love without cares. The Crown is the ensign of a King, and no such King as Love, which hath subdued all creatures; rational, sensitive, vegetative, and senseless have their sympathies. The Image of a Lionsess, with little *Cupids* playing about her, some tying her to a pillar, others putting drink into her mouth with an horn, &c. do shew how the most fierce creatures are made tame by love: therefore he hath a Rose in one hand, and a Dolphin in the other, to shew the quality of love, which is sweet and officious like the Dolphin, delectable and sweet like the Rose; his arrows do teach, that love wounds deeply, when we cannot obtain what we love: some of his arrows are pointed with lead, some with gold: he is wounded with a golden arrow, that aims at a rich Wife, and cannot obtain her: to be wounded with leaden arrows, is to be afflicted for want of ordinary objects which we love: and so his burning torches shew, that a lover is consumed with grief for not obtaining the thing loved, as the wax is with heat: *Ardet amans Dido: Uritur infelix; Ceco capiter igne; Est mollis flamma medullas; Hæret lateri lethalis arundo*, &c. These are my conceits of *Cupids* picture: other *Mythologists* have other conceits, applying all to unchaste and wanton love, whose companions are drunkenness, quarrelling, childish toys, &c.

CYCLOPES.

These were the sons of Heaven, their mother was Earth and Sea; Men of huge stature, having but one eye, which was in their forehead; they lived upon mans flesh: *Polyphemus* was their chief, he was their shepherd, and in love with *Galathea*: he having devoured some of *Ulysses* his fellows, was by him intoxicated with wine, and his eye thrust out. These

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movetur
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cto.

Cyclopes dwell in Sicily, and were Vulcans servants in making Jupiters thunder, and Mars his Chariots, &c.

The INTERPRETER.

1. **B**Y the Cyclopes is meant water; for they were begot of Neptune and Amphitrite, as some say; and yet they were servants to Vulcan, which is fire; to shew, that in generation the fire can do nothing without water, nor water without fire. 2. These Cyclopes are by some meant the vapors, which by the influence of Heaven, are drawn out of the Earth and Sea, and being in the air, engender Thunder and Lightning to Jupiter, as their names shew; they dwell in Sicily about the Hill *Ætna*, because heat is the breeder of Thunder; they were thrust down to Hell by their Father, and came up again; because in the cold Winter these vapors lye in the Earth, and by heat of the Spring are elevated. Wise *Ulysses* overcame *Polyphemus*, that is, man by his wisdom and observation found out the secrets of these natural things, and causes thereof. *Apollo* was said to kill these Cyclopes, because the Sun dispelleth vapors. 3. I think by these Cyclopes may be understood the evil spirits, whose habitation is in burning *Ætna*, that is, in Hell, burning with fire and brimstone, being thrown down justly by God from Heaven for their pride, but are permitted sometimes for our sin to rule in the air, whose service God useth sometimes, in sending thunder and storms, to punish the wicked: They may well be called Cyclopes, from their round eye and circular motion; for as they have a watchful eye, which is not easily shut, so they compass the earth too and fro. They may be said to have but one eye, to wit, of knowledge, which is great; for outward eyes they have not. Their chief food and delight is, in the destroying of mankind. *Polyphemus* or *Eelzebub* is the chief, who having devoured *Ulysses* fellows, that is, mankind, the true *Ulysses*, Christ the Wisdom of the Father came; and having poured unto him the full Cup, or the Red Wine of his wrath, bound him, and thrust out his eye; that is, both restrained his power and policy. These evil spirits, because they are the chief sowers of sedition

and wars among men, may be said to make Mars his chariots. 4. Here we see that little *Ulysses* overcame tall *Polyphemus*; Policy overcomes strength. 5. We see also the effects of drunkenness, by it we lose both our strength and the eye of reason. 6. *Servius* [in lib. 3. *Æneide*] thinks that *Polyphemus* was a wise man, because he had his eye in his fore-head near the brain: but I say he was but a fool, because he had but one eye, which only looked to things present: he wanted the eye of providence, which looks to future dangers and prevents them. 7. Here we are taught to beware of cruelty and security, for they are here justly punished. 8. The State of Rome, which at first had two eyes, to wit, two Consuls, became a *Polyphemus*, a huge body with one eye, when one Emperour guided all; this Giant fed upon the flesh of Christians in bloody persecutions; but when he was drunk with the blood of the Saints, *Ulysses*, that is, wise *Constantine*, thrust out the eye, and weakened the power of Rome, of that Giant which had made so much thunder of War in the World, and so many Chariots of Mars. 9. A Commonwealth without a King, is like great *Polyphemus* without an eye; and then there is nothing but

Bontesque Sterope sque, Cy nudas membra Pyraemon.

So it was in Israel, when every man did what he listed. 10. An envious man is like (c) *Polyphemus*, he hath no charitable eye: he feeds and delights himself with the ruine and destruction of other men. 11. The Sun in the firmament, is that great eye in the forehead of *Polyphemus*, which is put out oftentimes by vapours and mists arising out of the earth.

(a) Cyclo-
pum vita.

(b) Reso-
nit polio
incendi-
bus Æt-
na.

(c) Invi-
dus non
videns.

CHAP. IV.

D.

D E D A L U S.

HE was a famous Artificer, who having killed his sisters son, fled to Creta, and was entertained of King Minos, whose wife Pasiphae being in love with a Bull, or a man rather of that name, she obtained her desire of him by the help of Dædalus, who shut her within a wooden Com, and she brought forth the Minotaur, or man with a Bulls head, which the King perceiving, shut the Minotaur, and Dædalus with his son Icarus, within the Labyrinth that Dædalus had made: but by a thred he got out, and flew away with wings, which he had made for himself and Icarus: who not obeying his fathers advice, but flying too near the Sun, fell and was drowned: the wings he used were sails and oars.

The I N T E R P R E T E R.

1. **P**asiphae being taken with the love of Astronomy, and with the knowledg of the 12 celestial Signs, especially of the Bull, which Dædalus taught her, gave occasion of this fiction of Pasiphaes falling in love with the Bull. 2. Dædalus was a cunning Artificer, who found out divers tools and instruments for workmen: and the first that either made Images, or made their eyes moveable. Hence cunning engins and works are called, *Dædali machera, Dædalea opera.* 3. Hell is the labyrinth into which we were cast for our sins, by a juster Judge then Minos: and should have been devoured by Satan the Minotaur, had not Christ helped us out by the thred of his Word, and wings of Faith. 4. They that give themselves to unlawful pleasures, with Pasiphae, shall bring forth that Monster which will devour them. 5. Dædalus made this Labyrinth, and was cast into it himself: So the wicked are caught in their own Nets, and fall

fall into the pit which they dig for others. 6. Dædalus was guilty of Murther, therefore is justly pursued: for murther is never secure. 7. Icarus is justly punished, for refusing to hearken to his Fathers counsel: a good Lesson for all children. 8. Let us take heed of curiosity, pry not too much into the secrets of God, lest we have Icarus his reward: for all humane reason is but waxen wings. 9. Here we see for the most part, that young men are high minded and proud, but pride alwayes hath a fall. 10. Astronomers and such as will undertake to fore-tell future contingencies, or will take upon them such things as will pass humane power, are like Icarus: they fall at last into a sea of contempt and scorn. 11. The golden mean is still best, with what wings soever we fly, whether with the wings of honor or wealth, or of knowledg and speculation, not to fly too high in pride, nor too low in baseness. 12. If we fly to Christ with the wings of Faith, we must not mount too high in presumption, nor fall too low in desperation. 13. We see by Pasiphae, that a dishonest and disloyal woman will leave no means unattempted to fulfil her lustful and wanton desires. 14. Many women are like Pasiphae, outwardly they seem to be mortified, having the skin of a dead Cow, or wooden-cover: but within they burn with wanton lust.

D A N A E.

She was the Daughter of Acrisius King of the Argivi, who understanding that her son should be his death, shut her up within a brazen Tower, with her Nurse, into whose bosom Jupiter descended in a shour of Gold, and of her begot Perseus, who with his Mother Danae were put into a Chest or Ark, and so committed to the mercy of the Sea: but the Ark arriving at the Isle Seriphus, where Polydectes was King, his Brother Dictys as he was fishing, found the Ark, which he opened, and found Danae, with her child, whom he brought home to his own house, and maintained them. Afterwards Perseus did many brave acts, as may be seen in his life.

Nat. Com.
1.7.c.18.

The INTERPRETER.

Last. de fals. rel. I. c. II. 1. *Jupiters* falling into *Danae's* lap, in a shower of Gold, was to signifie, that he, or some other rich man, under that name, by slingin good store of Gold into her lap, obtained her favor or good will to lie with her; by which we see how Gold can overcome Virginity, yea, brazen Towers. *Aurum per mediōs ire satellites, & per-rumpere amat castra potentius iſta fulmineo.* 2. By *Danae* may be meant Learning; which by *Acrisius* the Scholar, or Learned man, is hid and shut up in the Tower of his Brain, till *Jupiter*, or some rich and potent man, by gifts and rewards court her, aid, cherish and excite her; by which means *Persius* is begot, that is, learned Books are sent abroad, which destroy *Medusa*, that is, Ignorance, which turneth men into stupid stones; and *Andromeda*, by this means, is delivered from the Seamonster, that is, by the means of learned Books, men are freed from many dangers, even from death and mortality it self. For as *Persius* was received among the Stars, so Learning is immortal, and shineth in the night of Death; but in this age, we have few *Jupiters*, to encourage and incite learning with showers of Gold; nay, rather the Gold which was heretofore shrowed down upon Learned men, is now violently carried away, partly by the one eyed *Arimaspi*, and partly by the greedy Griffons of this age, who build their nests with sacrilegious gold, which will minister occasion of continual Wars between these two.

In Corinth. 3. 3. *Persius*, the son of *Danae*, received from the Muses or Nymphs, as *Pausanias* writes, or from *Minerva*, as others, a Helmet and Wings, by which he overcame *Medusa*, and escaped by flight in the air from *Medusa's* sister, when they pursued him. He overcame also *Bacchus*; by which may be meant, that by the help of Learning, we both escape danger, and overcome *Medusa*, that is, ignorance: and *Bacchus*, that is, intemperance; and she aloft upon the wings of honor and fame. 4. *Persius* was begot of *Danae*, by the help of Gold, *ὡς χρυσὸν ἀντρίπτον*, saith *Pindarus*, flowing freely, and abundantly; and

and was preserved from *Medusa*, by the help of a Virgin, he means *Pallas*; to let us see, that Bounty is the life of Vertue; and that the single life is a great help to further it. 5. It is thought, and it is most likely, that *Danae* was deflowered by her uncle *Prætus*; who either corrupted her self, or her Keepers, with good store of Gold, which the Poets call, a shower of Gold. So multitudes of Iron Darts is called by *Virgil*, an Iron shower of darts, *Telorum ferreus imber*. And here we see, how ready wicked people have been in all times, to make God the author of sin, and to impute their abominations to him. 6. Though *Persius* was begot of an incestuous marriage, yet he was an excellent man, and very fortunate in all his enterprizes; who had got great wealth, by the death of *Medusa*, by the help of which, and by his own wisdom, signified by *Minerva's* Target, which she bestowed on him; by the means also of his celerity, expressed by his heel-wings; and of his cunning, represented by *Mercuries* Sword: and of his secrecie in counsels, expressed by *Orcus* his Helmet: I say, by all these means, he became very famous and successful, which might be the reason, why he was called *Jupiter's* son. And thus God bestows his outward blessings upon whom he pleaseth. 7. Though *Danae* was shut up within the brazen Tower, yet she was not secure from temptation and sin. And what wonder, seeing the Angels were not secure in Heaven, nor *Adam* in Paradise: We ought therefore to be watchful in every place, seeing no place is priviledged from temptation. 8. Seeing *Jupiter* got within the brazen Tower, by this may be meant, that no place can exclude the presence of God; and that no sin can be so privately acted, which shall not be known. 9. In that *Danae* and her son are preserved on the Sea, and entertained in a strange Country; we may see the strange Providence of God, and the Inhumanity of a Father to his Child, who found more favor in the Sea, and in a strange Country, then at home of her own father.

DANAUS.

DANAUS.

Hyg. l. 1. **H**E was King of the Argivi, from whom the Grecians are called Danaï; he was the Son of Belus, and Brother to Egyptus, who forced him to marry his fifty Daughters to Egyptus his fifty sons; but in one night the women being commanded by their Father Danaus, murdered all their husbands; only Hypermnestira spared her husband Lynceus. The punishment of these daughters in hell, is that they are perpetually drawing of water in a sieve, or filling a perforated vessel, which flows out as fast as they put it in.

The INTERPRETER.

THESE Danaides, so called from their Father Danaus, and Belides, from Belus their Grandfather, are tormented in hell for their murder, though they were commanded to it by their Father; we may learn hence, that we must not obey our earthly fathers in things that are unlawful; we have a father in Heaven, whose commands must be preferred to our earthly Parents. 2. By this also we see that murder, and indeed all other sins, not repented of, are not only punished in this life, but also hereafter eternally in hell, of which the Gentiles were not ignorant; how careful then should we be of our actions? 3. In the punishment of Danaus daughters, we may see the condition of covetous and ambitious minds, who are still filling, and still empty, and the more they have, the more they cover; *Crescit indulgens sibi dirus hydrops*; in no better condition are covetous men, then these daughters; *Affidue repetunt quas perdunt Belides undas: urnasque frustra Danaides plenas ferunt; vos quoque urnis quas feratis irritus ludit labor.* 4. It seems by Lucian, that this same Danaus was a hard father, who dwelling in Argos a dry country, πολυδίψον, caused his daughters to go every day a great way to draw water, which might give an occasion to this fable, for hard and continual labor is an hell to lazy people. 5. It is good that parents employ their daughters, and keep them from idleness, which is the cause many times of their ruin; yet they must not impose too much on them alone; for his daughter

daughter *Amymone* going one day to fetch water, was ravished by *Neptune*; by which perhaps may be meant, that she being weary of her labor and toilsome life, drowned her self, or else being over-hot, might wash herself in the Sea, and so be drowned. 6. *Neptune* recompenceth Danaus for taking away his Daughter, with a Well called from her name *Amymone*; by which his dry country was much refreshed. *Vives* thinks that he found out this Well himself. but however, by this we may see, that when God takes away one comfort, he recompenceth it with another; by this gift of *Neptune* also may be meant, that Springs and Fountains have their original from the Sea. 7. *Neptune* bestoweth this Spring of water upon Danaus, but he useth his own industry to find it out, and labor to dig it; so we must use our industry and diligence to find out, and make good use of the Springs of living water, which God hath revealed to us in his Word. 8. *Juvenal* complains of the Roman women in his time, who used not to murder their husbands as these *Belides* did, but to poison them;

*Occurrent multæ tibi Belides, atque Eriphylæ,
Mæne Clytemnestram nullus non vicus habebit.*

We cannot complain that our women, do often poison or murder their husbands; but yet too many with the poison and sharp sword of their tongues, murder them in their good names & estates; which is their second life; and we may complain of one Roman woman, called the Whore of *Babylon*, who hath poisoned more souls, then all the old Roman women did bodies. 9. The husbandmans toil is like that of these *Danaides*, it is never at an end, *Agricolis credit labor ætus in orbem*; and as their leaking Vessel was never full, so we are never filled with the fruits of the earth, saith *Lucretius*.

Nec tamen explemur vitæ fructibus unquam:

Hoc (ut opinor) id est, ævo si rente puellas.

Quod memorant liticem pertusam congerere in vas:

Quod tamen expleri nulla ratione potestas.

10. Ungrateful and forgetful men, as also negligent and careless hearers of Gods word, are like these sieves of *Danaus* his daughter, they are still receiving, but are never

Lucian. in Triton.

Lucian. ibid. l. 13. c. 11. Aug. de civ. dei.

Sat. 6.

Virgil. 3. de nat. rerum.

Horace. Ovid. Senec. Troes. Medea. Οκλυσά- γωγῆ τὰς θυ- γατέρας, ἡ αὐτὴ γυνὴ δὲ δασκαί, &c. In dial. mar.

In Pseud. ver the fuller, nor better. So *Plautus*, *In pertusum ingerimus dicta dolium, operam ludimus*. Hence it became a proverb, *Εἰς πῶλον περιμιμένον ὕδωρ ἀνταῖς*. You draw water in a sieve, that is, your labor is to no purpose; and yet we read, that *Tucia*, a Vestal Virgin, carried water in a sieve; but that was miraculous, or else an elusion of Satan. 11. Not only did these *Danaides* murder their husbands, but also ἀποτέμνουσι τὰς κεφαλὰς cut off their heads, to shew their father that they had done the fact: In which we may see the cruelty of some women; as the story of *Judith*, *Herodias*, the wife of *Mark Anthony*, towards the head of *Cicero*, and others can witness. And as these women did to their husbands, so hath that spiritual woman of *Babylon* done, in poisoning the peoples souls with error, and then in cutting off by untimely death, the Princes, or heads of the People. 12. Here also we may see the judgment of God against incestuous marriages: here the husbands are murdered; the murderers lived in perpetual disgrace here, & were afterward tormented in hell: The father that made the match was murdered by *Lyncus*, or *Linus*, his son in law. 13. We see that the evil which wicked men labor most to avoid, falls at last upon them; for *Danaus* understanding that one of his daughters husbands would kill him, caused him to instigate his daughters to this wicked murder of their husbands, thinking thereby to be secure; but he was deceived, for *Hypermetra* saved her husband, and he afterward killed his father in law. Thus wicked men can no ways fly from the judgments of God; there is neither strength, nor wisdom, nor policy, against the Lord. 14. In *Hypermetra* we may learn to prefer Gods commands, and a good conscience, to the unjust commands of Parents and Superiors, and rather to incur the displeasure of our earthly, than of our heavenly Father; and to put on her resolution, namely, to suffer torments, rather than wrong Justice, or a good Conscience.

*Me pater servis oneret catenis,
Quid viro clemens misero perspici;
Me vel extremos Numidarum in agros
Classe rel get.*

*Hor. l. 3.
Od. 1.*

15. Though commonly *Danaus* his fifty daughters are said to draw water in Hell, yet there were indeed but forty eight, as we may see in *Pindarus*; for *Hypermetra* spared her husbands life, and *Anyone* was ravished by *Neptune*: So that these two had no hand in this murder,

DEUCALION.

HE was the son of *Prometheus* and *Pandora*, a just and religious man, who was the first that built a Temple to the gods. When the Earth was drowned, he and *Pyrrha* his wife, were saved on *Parnassus*; and being advised by *Themis*, they flung behind them the Bones of Mother Earth, that is, Stones, and they became men and women, with which the Earth was again peopled.

The INTERPRETER.

1. **D**eucalion was said to make men of stones, because he brought them down from their habitation in the stony Hills, to dwell in the fruitful Plains below. 2. *Parnassus* on which he was saved, was called first *Larnassus* from *λάρναξ* an Ark, or covered Cock-boat, in which, he and his wife were saved. 3. By the circumstances of the Dove, which *Deucalion* sent out, and by the Ark in which he was saved; it is plain, the Scripture hath been used in the contriving of this fiction. 4. *Deucalion* may be the type of a Minister; he must be the son of *Prometheus* and of *Pandora*, that is, he must have both prudence and forecast, as also all gifts fit for his function. His name should be *Deucalion*, which may be made of *δεῦ* to moisten or water, and *καλεῖν* to call; for their office is to water the barren ground of mens hearts, and to call them to repentance and grace. They must be just as *Deucalion* was, and build up the living Temple of God; they must strive to save both themselves and others, from the flood of Gods wrath; and if others will not be saved, yet let them do their duty, and be *Deucalions* still, and so they shall save themselves, when others shall perish. *Pyrrha* which may be derived from *πῦρ*, must be their wife; that is, they must have the fire of zeal, and Gods Word must be in their mouth, like a fire to burn up the chaff. *Parnassus* the Hill of the Muses, must be their place of retreat and

*Τεσσαράκοντα καὶ ὀκτώ παρδίδες
Πινδ.
Od. 9.*

and abode; without University-learning they are not fit to save themselves and others; and when they come down from *Parnassus*, or come abroad out of the Universities, they must strive of stones to raise up children to the God of *Abraham*; and they must sling behind them all earthly and heavy burthens, forgetting that which is behind, and striving to that which is before, and so they shall make the stony hearts of men, hearts of flesh. 4. By this fiction, the Gentiles might have taught themselves the doctrine of the resurrection; for if stones cast on the ground could become men, why should they not believe that our bodies slain to the earth, shall in the last day resume their ancient form, by the power of him who first gave it? 6. Magistrates, and such as would bring rude and barbarous people to civility, and of stones to make them men, must have the perfections of *Deucalion*, prudence, religion, justice, &c. *Themis* or justice must be their counsellor, without which nothing should they do; but chiefly let them take heed of covetousness, they must cast the love of earthly things behind them, & so they shall make men of stones; that is, men will be content to forsake their stony caves and rocks, and will frame themselves to the City life. And what are men without (b) religion and civility but stones, representing in their conditions the nature of the place where they live? 7. *Deucalion* turned stones into men, but Idolators of stones make gods; such a god was *Jupiter Lapis* among the Romans, by whom they used to swear, and these stony gods turned the worshippers into stones; for they that made them are like unto them, and so are all they that worship them; the Idolater is a spiritual fornicator, committing whoredome with the earth, which affordeth the materials, and he brings in the form. 8. It is not the least happiness to hide ones self in *Parnassus* amongst the Muses; for a Scholar to spend his time privately and quietly in his study, whilst the tumultuous floods of troubles and crosses prevail abroad in the world. 9. Here we see that God is a punisher of impiety, and a preserver of good men. 10. By *Deucalion* & *Pyrcha* may be understood water & fire, heat and moisture, of which all things are generated in the earth.

DIANA.

DIANA.

She was the Sister of *Apollo*, and daughter of *Jupiter* and *Latona*, the goddess of hunting, dancing, child-bearing, virginity, who still dwelt in Woods, and on Hills; whose companions were the *Dryades*, *Hamadryades*, *Oreades*, *Nymphs*, &c. She was carried in a silver Chariot drawn with white stags; she was painted with wings, holding a Lion with one hand, and a Leopard with the other: on her altar men were sacrificed.

The INTERPRETER.

1. *Diana* was wont to be painted sitting in a Chariot drawn with two horses, the one white, the other black; by which doubtless was meant both the swiftness of her motion, & the diversity of her aspects; for the white horse represented her brightness in the full, and the black her darkness in the wane or changes. 2. *Diana* is the Moon, called *Apollo's*, or the Sun's sister, because of their likeness in light, motion, and operations; The Daughter of God, brought out of *Latona* or the Chaos; she came out before her brother *Apollo*, and helped to play the mid-wife in his preduction; by which I think was meant, that the night, whereof the Moon is Ruler, was before the day, the evening went before the Morning; so that the Moon did as it were usher in the Sun: heretofore the Calends of the Months were dedicated to *Juno*, or the Moon. She hath divers (a) names for her divers operations, as may be seen in *Mythologists*: in *Macrobius* she is called *Πύχνη* fortune, from her variableness, as both being subject to so much changes, and causing so many alterations. *Scaliger* observeth, that she was called *Lya*, or *Lua*, from *lues* the Plague, because she is the cause of infection and diseases, by which the Soul is loosed from the Body; she was called *Fascelis* from the bundle of Wood, out of which her Image was roln, by *Iphigenia* *Agamemnon's* Daughter; but I should think that she was called *Lya*, from loosing or untying the Girdle, which young women used to do in her Temple, called therefore *λυσιζωνον*, in which Temple, Virgins, that had a mind to marry, used first to pacifie

Diana

(a) *Ejusdem est reficere qui fecit, Tertul.*

(b) *Petrone Fests. Rustices, Tertul. l. 1. de anima.*

(a) *Juno, Luna, Diana, Lya, Hecate, Proserpina, Dyminis, Αρτεμις, Lucina, Πύχνη, Fascelis, Χανία.*

Diana with sacrifices. She was also called *Χρυσία*, that is earthly; because they thought there was another Earth in the Moon inhabited by men. Doubtless in that they called her *Hecate* or *Proserpina*, the Queen of Hell, they meant the great power that she hath over sublunary bodies, for all under the Moon may be called *Infernus* or Hell, as all above her is Heaven; this free from changes, that subject to all changes. And perhaps she may be called *Hecate* from the great changes that she maketh here below, every hundredth year. She may be called *Diana* from her divine power, *Junio* from helping, *Proserpina* from her creeping; for though she is swift in the lower part of her *Epicyle*, yet in the upper part thereof she is slow; *Luna quasi una*, as being the only beauty of the night; *Distinnis* from a net, because fishers and hunters use nets, and of these she is said to have the charge; for the Moon-light is a help to both, They called her *ἀγρεύων* quasi *ἀγρεύων*, from cutting the air; *Lucina*, from her Light, her hunting and dancing was to shew her divers motions, for she hath more than any Planet, fix at least, as *Clauius* observes: Her virginity sheweth, that though she is near the Earth, yet she is not tainted with earthly imperfections. She is a help to childbearing, for her influence and light when she is at Full, is very forcible in the production and augmentation of things: Her conversing on Hills and in Woods, shews that her light and effects are most to be seen there, for all herbs, plants, and trees feel her influence: and because she hath dominion over the fiercest beasts, in tempering their raging heat by her moisture, She holds a Lion and a Leopard in her hand, whose heat is excessive, but tempered by the Moon. Her silver chariot shews her brightness; the stags and wings do shew her swiftness: And because her light increasing and decreasing appeareth like horns, therefore the Bull was sacrificed to her, as *Lactantius* observes. Her arrows are her beams, or influence, by which she causeth death and corruption: In respect of her corniculated, dimidiated, and plenary aspect, she is called (a) *Triformis*, and *Trivia*, because she was worshipped in places where three ways

(a) *Triformis*
Virginis
ora Diana.

ways met. The dancing of all the Nymphs and Satyrs, shews how all take delight in her light: her hunting is to shew how in her motion she pursues and overtakes the Sun. 3. A rich Usurer is like *Diana*, for he is *Χρυσίος*, an earthly man, a great hunter after wealth, who hath his nets, his hands and bills. He wounds deeply with his Arrows *Proserpina* and *Lya*; for he creeps upon mens estates, and he brings a plague upon them: though he dwells in rich Cities, yet his hunting and affections are set in Hills and Woods, that is, in Farms and Mannors, which by mortgages and other tricks, he catches. He is carried in a silver chariot drawn with stags, because fearfulness doth still accompany wealth, with which he is supported. He would fain fly up to heaven with the wings of devotion, but the Lions and Leopards in his hands, with which he devours mens estates, keeps them back. *Diana* was a Virgin, yet helped to bring out children; so money, though barren in it self, yet bringeth great increase. He will not be appeased without bribes, no more then *Diana*; nay, many a mans estate is sacrificed upon his altar, who doth not unloose their girdles as in *Diana's* Temple, but quite bursts them. 4. They that will live chaste, must with *Diana* live on Hills and Woods, and use continual exercise; for idleness and great Cities, are enemies to Virginity. 5. Every good man should be like *Diana*, having the wings of divine Meditation, the courage of the Lion, and swiftness of the stag, his feet should be like Hinds feet, to run in the way of Gods commandments. 6. Gods Church is the true *Diana*, the daughter of God, sister of the Sun of righteousness, who is a Virgin in purity; and yet a fruitful Mother of Spiritual children; whose conversation is sequestered from the world. She is supported in the silver Chariot of Gods Word, in which she is carried towards heaven, being drawn with the white stags of innocency & fear; he holdeth in her hands Lions & Leopards, the Kings of the Gentiles, who have suffered themselves to be caught & tamed by her: she fiereth with the wings of faith and devotion, & hunts after beasts, that is, wicked men, to catch them in their nets, that she may save their souls, and with her arrows kil their sins. *Diana* was midwife to bring forth

forth *Apollo*, so the Church travels in birth, till Christ be formed in us, & brought forth in our holy lives. And as it fared with *Diana's Temple*, which was burned by *Erostratus*, so it doth with the Church, whose Temples have been robbed, defaced, and ruined by Prophane men.

D I O M E D E S.

HE was King of *Ætolia*, who having done many brave exploits in the *Trojan War*, helped to carry away the *Palladium*, killed divers *Trojans*, encountred with *Hector* and *Æneas*, and wounded *Mars* and *Venus*: she being enraged against him for it, made his wife dote upon another man, with whom she committed adultery, which caused *Diomedes* to forsake his own home, and go to *Apulia*, where he helped *Daunus* the King against his enemies, and settled him in his Kingdom; but *Daunus* afterwards understanding that he was hated by the gods for his insolency, murdered him, whose companions did so much lament his death, that they were turned into singing *Swans*, or rather into *Herns*, called therefore *Diomedæ aves*, and *Heroides*. There was also another *Diomedes*, King of *Thrace*, who used to feed his horses with men's flesh, whom he murdered; for which cruelty, *Hercules* gave his flesh to be devoured by his own horses.

The INTERPRETER.

1. **I**N that *Diomedes* after so great success against his enemies, wounds the gods; we may see how insolent the most are in their prosperity, not only ungrateful and forgetful of God, who hath advanced and assisted them; but also by their pride, insolency, and wicked lives they wound him. 2. In that for all his success and happiness, his bed is dishonoured by his wife, and he murdered by *Daunus*, we may learn, not to trust in, or be puffed up for, outward prosperity, which is never sincere and pure, but mingled with much unhappiness, Sugar tempered with Aloes. And though wicked men for a while shine with honor, yet their light ends in darkness, their joy determines in sorrow, and their candle goeth out in a stinking snuff. 3. When we give too much way to sorrow, we degenerate into brutish creatures, as *Diomedes* his fellows did, who therefore were transformed into Sea-birds; where as men should subdue their sorrow to reason, and especially

cially Christian men, who believe the Resurrection; therefore justly were these fellows of *Diomedes* transformed into Birds, both because they exceeded in their complaints and sorrow; and because, he for whom they mourned, was one that for his insolency and pride was hateful to the gods. 4. It is likely that *Diomedes* his fellows, being affrighted with his death, fled suddenly away by sea to some Island, which might give occasion or this fiction, that they were metamorphosed into Sea birds. 5. The other *Diomedes* of *Thrace* is said to feed his horses or mares rather, with mens flesh, to signifie that his daughters were notable and unfatiable whores, prostituting their bodies to all strangers, and robbing them when they had done; or else by this may be meant, that *Diomedes* was so much given to multiplying and feeding of horses, that he did undo his subjects by taxes and exactions, to maintain his horses and stables. 6. *Virgil* will have *Diomedes* his fellows, to be turned into Birds before his death; which calamity fell upon him for wounding of *Venus*.

Et socii anissi petierunt æthera pennis

Fluminibusque vagantur aves, (hæc dira meorum

Supplicia) & scopulos lachrymosis vocibus templum, &c.

By which we see, that oftentimes the people are punished for the Princes sins, and both Prince and people for their rebellion, pride, and insolency against God. 7. Here also we may see what foolish and weak gods the Gentiles worshipped, which could be wounded by mortal men; as *Mars* and *Venus* were by *Diomedes*. And what a weak god was *Diomedes* himself, who as *St. Austin* saith, being slain, could never revive again, *Aut humanam revocare naturam*. 8. These *Diomedian Birds*, whether *Herns*, or *Storks*, or *Swans*, is uncertain, *Pliny* gives them teeth, and fiery eyes; and he with *Aristotle* writes, that they were gentle to the *Grecians*, because *Diomedes* was a *Grecian*, but fierce and cruel to the *Illyrians* that murdered him; for they have hard and great beaks, with which, saith *Austin*, they often wound and kill men. This may let us see, that murder never goeth without punishment; and that God many times causeth the beasts and birds to revenge it. 9. *Pliny* writes, that in the Island, over a-

*Insula
Diomedea.*

Æn. l. 11.

*Lib. 18.
c. 16. de
Civit.
Plin. lib.
10.
Arist. in
Mistib.
Audit.*

*Nat. Co-
mes, l. 7.
c. 5.
Hyginus,
l. 1.
Pales.
lib. 1.
Apollod.
lib. 2.*

against the coast of *Apulia*, in which was the Temple of *Diomedes*, who was buried there; there be certain Sea-birds, no where else to be seen, every day washing and purging with their wet wings and beaks full of water in this Chappel or Temple of *Diomedes*, which might occasion this fiction, to wit, that these Birds were *Diomedes* his fellows. 10. *Pausanias* writes, that he built a Temple to *Apollo*, another to *Minerva*, and the third to *Hippolitus*, after his return from *Tr. y.* I wish all Souldiers would imitate him, in doing works of Piety, after they have wounded God with their impiety. 11. *Pindarus* writes, that *Minerva* made *Diomedes* immortal, *ἄμβροτον ζῶντα γλαυκῶπι' ἔθηκε δέον*. But this cannot be so, for he was slain; therefore I think his meaning is, that *Diomedes*, that is, vertuous men, and valorous Commanders, are made immortal in their fame, by *Minerva*, that is, by the help of learning, for *Dignum laude vitum misa vetat mori*. 12. *Homer* and *Euripides* do commonly joyn *Diomedes* and *Ulysses* together; but they make *Diomedes* the more valorous and daring, *Ulysses* the more wise and cunning; to let us see, that valour and wisdom do well together; and indeed in wars, strength and policy, should go hand in hand.

D O D O N E.

She was the daughter of *Jupiter* and *Europa*, who gave the name to that City of *Chaonia* in *Epirus*, and to the Vocal Grove near to it; where the Temple of *Jupiter Dodonæus* stood, &c in it the most ancient Oracle among the Greeks. In this Forest, the Oracles were delivered partly by the Speaking Trees themselves, &c partly by two Pigeons that frequented that place.

The INTERPRETER.

1. OF this *πλυγλώσσῳ δρυϊ*, or many-tongued Oak, the Poets write frequently. In *Seneca* it is called *Chionis loquax quercus*, and *quercus fatidica*; by *Claudian*, *Chaonia quercus*; *Rursusq; locuta—in te Chaonia moverunt carmina quercus*; by *Virgil*, the Wood of *Jupiter*, where the Oaks uttered Oracles, *Nemorumq; Jovi quæ maxima frondet—Æsculus atq; habitæ Graia oracula quercu*. This Wood did abound with *Acorns*, on which men fed, before *Cerus* taught

taught them the use of Corn; therefore *Virgil* calls *Acorns Chaoniae glandes*, and all glandiferous woods, by the name of *Dodona*, *visitum Dodona negabat*. And because in it was excellent Brass, therefore he calls the best brazen Kettles, *Dodoneos lebetes*, as the richest Brass was called, as *Cornithium*. And because the Priests were continually beating upon Brass, therefore as *Dodoneum* became a Proverb applicable to them, whose tongues are always prating. *Homer* saith, that *Jupiter's* council was known by this Oak, *Θεοῖο ἐκ δρυὸς ὑψικρομῖο δρυὸς βελή*. *Ovid* saith, that this Wood of *Dodona's* seed, *de semine Dodonæ*, intimating thereby, that it was planted either by *Dodone* the Nymph, or by *Dodonus Jupiter's* son. Of this wood was built the famous ship *Argo*, which *Valerius Flaccus* calls *Dodonida quercum*, *Chaoniq; sanulam Jovis*. But how the Oracles were delivered, is doubtful: some will have them uttered by Pigeons, others by women called Pigeons, others by the Trees themselves, and others by the sounding of Brass Kettles or Bells, which were so placed, that the one being struck, all the rest sounded. Some will have the whole Wood to be vocal; others, but only one Tree in it, which was a Beech; others say, not the Trees, but the Pigeons on the Trees prophesied: But I think that neither Trees nor Pigeons spake, but some boys or knavish Priests within the hollow trees; which is most likely, for when the trees were cut down the Oracles ceased: And as for the Pigeons, I believe *Satan* under that shape did speak, and so delude the world to confirm superstition, as *Mahomet* afterward did by his Pigeon; or else by these Pigeons might be meant women, which had the gift of prophesying as the *Sybil*; they were call'd Pigeons, either because they had that name, or else because they transformed themselves into that shape, by *Satan's* help, or, because they used such groaning as the Pigeons do, when they uttered their Oracles. 2. *Horatius* saith, that *Jupiter* bestowed them upon *Habe*, who flying abroad, the one came to *Epirus*, and persuaded to build the Temple of *Dodone* for *Jupiter*, the other settled in *Lybia*, and there urged the building of another Temple

Find.
Od. 12.

Horat.

Æn. 3.

Erif. in

Alac.

Od. 19.

Meta. 7.

Argon.

l. 1.

De la

Cond. in

Geor. 2.

ἐξ ἧς

δὲ φε-

γῆς.

Paus. At-

tica. l. 1.

Lucian is

decei-

ved in

saying,

this tree

was

Ἀυτὸ-

φωρῶ,

In som-

no sin

Gall.

l. 2.

In l. 3.

Æn.

Sophocl.
Hor.
Od. 3.
Consul.
Honor.
Geor. 2.

See Ser.
Claud.
Pausan.
Flaccus.
Lucian.
Hesiod.
Sophocles
Pliny.

Lib.2.

Lib.

Lib.2.

Fluvie
Hyades
in Virg.
for Hor.
ἐπὶ τῷ
ὕδατι.

Temple and Oracle for *Jupiter*, call'd *Templum Hammonis*. Pigeons are peaceable creatures, and the emblems of peace; and by this we may gather, that men of peace, as *Solomon* was, are fittest to build temples. But in that these Doves were black, it was a fit color for those that erected temples to the Prince of darkness, they were Pigeons that erected temples, but they that pull them down are Kites and Ravens; if they were black that erected temples to a false god, much blacker are they (sure as black as hell) who overthrow the temples of the true God. 3. *Argo*, the first Ship, was built of the timber of this Grove; some say her keel only, others her poop or stern only; but all agree that this ship spake and uttered Oracles. But I believe by this *Argo*, or first ship, they meant *Noahs* Ark; which indeed was the first Ship in the World, & the only ship that spake, for it did in a manner preach repentance to the disobedient World for 120 years together. 4. *Pliny* and others write, that near this Grove was a Fountain called also *Dodona*; whose water could extinguish burning torches, and light those that were extinguished; how true this is, I know not; but this I know that God many times vorketh beyond and above the course of nature, and that he suffereth Satan many times to vwork vvonders; and it is most likely, that this might be a fiction grounded upon the true story of *Elisha*, vvho vvith vvater kindled the vvood on the Altar, vvith vvwhich the Sacrifice was consumed; and Satan, vvho is Gods ape, might imitate this miracle, as the *Inchanters of Egypt* did the miraculous vvorks of *Moses*. 5. *Hecataeus* saith, that this vvast the most ancient Oracle of *Greece*, and it was to this that *Democritus* went after the Flood, and received an Oracle from the Pigeon. But I think, this also is grounded on the true story of *Noahs* Flood, vvho employed the Dove; and by his return with an Olive branch, understood that the waters of the flood vvere abated. 6. From this *Dodona* vvere seven Nymphs called *Dodonides*, vvho vvere by *Jupiter* placed among the stars, to vvit, in the head of *Taurus*: these 7 stars are called *Pluades*, also *Atlantides* and *Hyades*; and vvere said to be *Bacchus* nurses, because when they rise, and fall, they cause rain, by vvwhich the Vines are main-
tained.

tained and cherished. 7. When *Liber* had lost his understanding, being by *Juno* made mad, he did not recover his understanding, until he made his address to this Oracle of *Dodona*; & because there was a water to pass between him, and the Temple, he got over the water upon the back of an Ass; this may be true, but this is certain, That we who have lost our understanding in heavenly things, can never recover that, till we repair to the true Oracles of the Scriptures opened to us by preaching, & let us not refuse the help of an Ass, even of the meanest Minister, if he can help us over the water, and bring us to heaven.

CHAP. V.

E.

ELYSIUS.

THe Elysian Fields were places of pleasure, in which the Souls of good men after this life, did converse; enjoying all those delights which they affected in this life.

The INTERPRETER.

Lucian (Lib.2. Per. Hist.) shews, that among other delights of the Elysian fields, the Trees that grew there, were of Glass all, & the fruits of these Trees were curiously and diversly wrought Drinking glasses, which were filled presently with delicate Wine, as soon as they were pluckt off. There was also continual feasting, and good cheer; a brave Paradise for our Epicures & Drunkards, who would desire no other heaven than this. 2. Elysium is a place of liberty, as the word sheweth; for they only enjoy it, who are loosed from their bodies; not only Poets, but Scriptures also have described those heavenly joys under earthly terms, for our capacity. There is paradise, in which is the Tree of Life; there shines another Sun then here, to wit, the Sun of Righteousness; there are Rivers of Pleasure; there are the Flowers of all Divine Graces; there is a perpetual Spring, the Musick of Angels, the Supper and wedding Feast of the Lamb, the New Jerusalem all built of precious stones, the Fountain of Living Waters, all kind of Spiritual Fruits, the continual breath of Gods Spirit, &c. And, as none could enter

H 4

the

the *Elysian* fields, till he was purged, so no unclean thing can enter into the *New Jerusalem*. The Blood of Christ must purge us from all sin: and as they must pass *Acheron*, *Phlegeton*, and other Rivers of Hell, before they can have access to those delightful fields: so we must pass thorough fire and water, troubles and persecutions, before we can enter into Heaven. And thus we see the Gentiles were not ignorant of a reward for good men, and of punishment for the wicked.

ENDYMION.

HE was a fair Shepherd; who falling in Love with *Juno*, who was presented to him in the form of a Cloud; was thrust down from Heaven into a Cave, where he slept thirty years; with whom the Moon being in love, came down oftentimes to visit and kiss him.

The INTERPRETER.

1. **E**ndymion was King of *Elis*, who for his Justice, obtained of *Jupiter*, that he should sleep perpetually; to shew, that after a toilsome life, there can be no greater happiness, then continual rest and quietness. And this should encourage Kings and Magistrates to endure the molestations of their Government with patience, seeing their short troubles shall end in perpetual rest. 2. It is thought that *Endymion* being an Astronomer, and one that first observed the divers motions of the Moon, gave occasion to this fiction, That the Moon loved him: But I think these uses may be made of this fiction. 1. *Endymion* is a rich man, and riches make men fair, though never so deformed; and with such, the Moon, that is, the World (as unconstant as the Moon) is in love. These are the men whom the World kisseth and honoureth; but when these rich *Endymions* set their affections upon wealth, (for *Juno* is the goddess of wealth) then do those lose Heaven, and fall into the sleep of security, saying, *Soul take thy rest, thou hast store laid up for many years*, with that rich Farmer in the Gospel, and so they lose their Souls for a shadow, (for such is wealth) and this shadow brings upon them spiritual stupidity, that they cannot be roused from their Cave, though
Gods

Gods Word should shine on them as clear as the Moon. 2. By *Endymion*, *Adam* may be meant, who was fair, whilst Gods Image continued with him; but when he fell in love with *Juno*, *Jupiter*'s wife, that is, affected equality with his Maker, he was thrust out of Paradise into this world, as into a Cave; where he was cast into a dead sleep, or the sleep of death; from which he shall not be awakened, though the Moon so often visit him; that is, so long as the Moon shall shine and visit the Earth (which shall be till the dissolution of all things) man shall sleep in the grave. 3. By *Endymion*, may be meant those over whom the Moon hath dominion; for Astrologers observe, that every man is subject to one Planet or other, more or less. Such men then, over whom the Moon ruleth, are unstable, subject to many changes, nimble bodied, quick in apprehension, desirous of glory; and such a one perhaps was *Endymion*, therefore the Moon was said to love him; and such because they affect honour and popular applause, which is but air, may be said to be in love with *Juno* which is the Air; and indeed honour is but air, or a cloud. 4. Every man may be called *Endymion*, for we are all in love with air and empty clouds, with toys and vanities, which makes us so sleepy and dull in heavenly things; and the Moon is in love with us, changes and inconstancy still accompany mans life; to signify which instability of humane affairs, the feast of new Moons was kept among the Jews; and the *Roman* nobility used to wear little pictures of the Moon on their shoes, to shew, that we are never in one stay: For which cause I think the *Turks* have the Half-Moon for their Arms. 5. When *Endymion*, that is, mankind slept in sin, the Moon, that is, our Saviour Christ (whose flesh is compared to the Moon, in *Psalm* 73. by St. *Augustine*, as his divinity to the Sun) in his flesh visited us, and dwelt amongst us. This Moon was eclipsed in the Passion, and this Moon slept in the Grave with *Adam*, and the Full Moon was seen in the Resurrection; this is he who hath kissed us with the kisses of his mouth, whose love is better then wine, whose light shined in darkness, and the darkness comprehended it not. 6. The

6. The Moon falls in Love with sleepy *Endymion*; that is, carnal and sensual pleasures, and earthly thoughts, invade those that give themselves to idleness, security, and laziness; For the Moon in regard of her vicinity to the earth, may be the symbol of earthly minds. And because she is the Mistress of the night and of darkness, the time when carnal delights are most exercised, she may be the symbol of such delights; and because of her often changing, she may represent to us the nature of fools, which delight in idleness; as the Moon did in *Endymion*. 7. *Endymion* in this may signify the Sun, with whom the Moon is in love, rejoicing (and as it were) laughing in her full light, when she hath the full view of him, and every month running to him, and overtaking him, whose motion is slow, and therefore he seems to sleep in regard of her velocity.

ERICHTHEUS.

HE was the son of Pandion, whose four daughters made this bargain among themselves, That if any one of them died, the rest should kill themselves; About that time, *Eumolpus*, Neptune's son, making war against the Athenians, over whom *Erichtheus* was made King by *Minerva*; Neptune demanded of the King, because he had slain his son in that war, one of his daughters for a sacrifice; the King having offered one of them, the rest according to their bargain, killed themselves; and afterwards *Erichtheus* upon Neptune's request, was overthrown by Jupiter's thunder.

The INTERPRETER.

1. **H**E is a rash and wicked covenant grounded upon preposterous affection, made between these daughters of *Erichtheus*; and as the making of it was wicked, so the keeping of it was worse. God will have mercy, and not sacrifice; and he is rather content that we break an unlawful covenant made with him, then violate any of the lawful commandments given by him. 2. This *Erichtheus* was bred up by *Minerva*, which sheweth he was a Scholar. He was King of *Athens*, which was from him called *Erichthea*: *Qualis Erichtheus olim portatur Athenis*; and his son *Cecrops* afterward succeeded him

him in the Kingdom, whence the Athenians were called *Eurip. Cecropidae*. He was also fortunate in his War, in overthrowing the *Eleusinians*, and killed their General *Eumolpus*; yet he was for all this other happiness, unhappy in his children, *Nil est ab omni parte beatum*, we must not look for perfect happiness here; our life is mingled and composed of sweet and sour; for he lost his four daughters, and after his death, his sons conspired against *Cecrops* the elder brother, and drove him out of his kingdom. 3. *Erichtheus* was content to part with one of his daughters to Neptune, when he demanded her for a sacrifice; and yet what impatience do we see many times in Christian parents, when God calls any of their children away, though by a natural death? 4. *Erichtheus* was so plagued for killing Neptune's son, who came to bereave him of his kingdom, that he must sacrifice his daughter, and at last have his house overthrown, and himself killed with thunder, having lost his other three daughters by a voluntary death. What plagues and torments do they deserve, who wound and kill the Son of the true God, with their wicked lives, who came into the world, not to destroy us, or to take away a Kingdom from us, as *Eumolpus* intended to *Erichtheus*, but to save us, and to purchase, even with his own blood, a Kingdom for us? 5. We see here in Neptune the cruelty of those heathen gods, who were never satisfied with blood; for Neptune must have both the life of *Erichtheus* his daughter, and his own life too; whereas the true God is gracious and merciful, and slow to anger, and full of compassion, though we offend him daily. 6. *Erichtheus* was thought by some to have immediately sprung out of the earth; for which cause the Athenians would be called *αἰχιδνῶτες* as immediately begot of the earth; in memory whereof they used to wear golden Grasshoppers, which the Greeks call *τέττιγες*. Hence they were named *Tettigophori*, for these creatures are immediately begot of the Earth; but as the Athenians, so we may all call our selves the sons of the Earth; for out of the Earth we were taken, and to the Earth again we shall return, she being the common Mother of all mankind, and

Let

*Hygin.
l. 1.
Apollod.
lib. 3.*

*Virgil.
Æneid.
lib. 6.*

In Orat. not of the Athenians alone, as *Demoſthenes* would have it; *mei tis* Μόνος ὅς πάντων αὐτῶν Χρὺς ὕμει; and this may teach us humility, *Quid ſuperbis terra & cinis?* 7. *Erichtheus* ſacrificed his daughter, to ſave his Country, as after ward *Marius* did in the Cimbrick war; for he to ſave his Country, ſacrificed his daughter *Calphurnia*. Theſe men were counted doubtleſs good Patriots, as *Junius Brutus* alſo was, who killed his two ſons for his Country, *Vicit amor Patriæ*. And I confeſs our Country is to be preferred to our children or our ſelves, for *Dulce & decorum eſt pro Patriâ mori*; yet withal, we muſt obſerve the Apoſtles rule, We muſt not do evil that good may enſue thence. Murder, and chiefly ſuch unnatural murder, muſt needs be abominable in the ſight of a merciful God, who delights not in the death of a ſinner, and will not have *Iſaac*, but a Ram to be ſacrificed to him; therefore *Agamemnon* in ſacrificing his daughter *Iphigenia* to the Winds, *Jeſſtha* who offered his daughter to God, and others; did this out of a prepoſterous devotion, or rather by the inſtigation of Satan, that murderer from the beginning, then any command of God. 8. *Herodotus* records, that at *Athens* this earth-born *Erichtheus* had a Temple erected to him, in which were to be ſeen *Minerva's* Olive-tree, and *Neptune's* Spring of water, which they beſtowed upon the City. If the *Athenians* did ſo much honour their King that came from the Earth, with a Temple of Stone, ſhould not we much rather honour our King, *Chriſt Jeſus*, that came down from Heaven, by dedicating to him the living temples of our bodies? in which we ſhould have alwayes the Olive-Tree, and Spring of water, that is, the peace of conſcience, and water of repentance. By this Temple alſo, and by the Olive and Spring of water, may be meant, that Religion, peace, and plenty, are moſt commonly joyned together. 9. *Cicero* writes, that both *Erichtheus* and his daughters were honoured as gods after their death, for their love to their Country. And *Pauſanias* records, that in his Temple called *Erichtheum*, was an altar for *Jupiter*, on which they offer no ſacrifice, perhaps to ſhew their diſpleaſure againſt him, for killing their King and for this cauſe there

is

is another altar for *Neptune*, on which, not he, but *Erichtheus* was worſhipped, becauſe *Neptune* procured the Kings death as is ſaid.

E R I P H Y L E.

She was the wife of Amphiaraus, who underſtanding, that Hygin. *Siſhe went to the Theban war, he ſhould be killed, hid him-* *Apollo.* *ſelf, till he was betrayed by his wife Eriphyle; who to that* 13. *and receiv'd a golden chain from Polynices. Being forced therefore to go to war, left this in charge with his ſon Alcmeon, that as ſoon as he ſhould hear of his death, he ſhould kill his Mother: Amphiaraus was killed by Pyrrhus, or rather by Earth-quake: Upon the report of which news, Eriphyle was murdered by her ſon.*

The INTERPRETER.

1. *H*ERE we may ſee the force of Gold, *Quid non mortalia Virg.* *lia perſora cogit, Auri ſacra ſamos?* and the baſeneſs of avarice, which ſhaketh off all natural affection; ſo that where this taketh place, there is no tie between friend and friend, father and ſon, husband and wife, ſo ſtrong which covetouſneſs will not break; it is therefore juſtly called by the Apoſtle, *the root of all evil*. 2. In *Amphiaraus* we ſee the nature of a revengeful diſpoſition, in commanding his wife to be murdered for betraying him. We Chriſtians have learned otherwiſe, to wit, to render good for evil, to forgive our enemies, to pray for thoſe that perſecute us, and to leave revenge to God, to whom properly it belongeth, and he will repay. 3. In *Alcmeon* we ſee the unnaturalneſs of a Son, and his prepoſterous love and obedience to a Father, in murdering his own Mother. Mothers may learn from hence, not to dote too much upon their children; for many times they prove their deſtruction, and are deprived of life, by thoſe to whom they gave life. 4. The covetouſneſs of *Eriphyle*, was the cauſe both of her husbands deſtruction, and of her own, nay, of the whole family; for *Alcmeon* her ſon, after ward being troubled in conſcience for the murder of his mother run mad; and after he had wandered up and down many Countries, at laſt was killed. All this miſchief proceeded from covetouſneſs; as *Lib. 3.* *Horace* ſheweth, *Concidit arguris Argivi donus, ob lucrum Od. 16.* *demerſa*

emersa exitio. And so *Propertius* to the same effect.

Te scelus accepto Thracis Polymnestoris auro

Nutrit in hospitio non Polydore pio.

Tu quoque ut auratos gereres Eriphyla lacertos,

Dilapsis nusquam est Amphiarus equis.

Hence covetous *Eriphyle* is placed in Hell by the two Princes of Poetry, as being a fit place for that sin; by the one she is called *Mesta*, Sad, for such are covetous wretches, still sad and pensive; and by the other *συζών*, Odious or hateful, because she took precious Gold for her beloved husband: *συζών τ' ἐειφύλλω 'Η χρυσὸν φί- λει ἀνδρὸς ἐδίδεατο πικρῆλα*; and therefore the word *συζών*, is from *Styx*, the River of Hell, to shew, that covetous *Eriphyle* was as hateful as hell it self. 5. *Eustathius* upon *Homer* writes, that *Amphiarus* and his wives brother *Adrastus*, had been at variance, and at last agreed, that in all future controversies between them, they should refer themselves to the arbitration of *Eriphyle*, which they did, and she being corrupted, preferred her brothers welfare to her Husbands life; in this, violating the Law of Matrimony, which bids the Wife forsake Father and Mother, and cleave to her Husband. And by this, husbands are taught, not to rely too much upon the judgment of their wives; for even in matters of judgment, they may truly be called the weaker vessels. 6. This ill-gotten chain, after it had passed from *Eriphyle* through many hands, it was at last dedicated to the Temple at *Delphos*, by the sons of *Thegeus*. The best use we can make of ill-gotten goods, is to bestow them on the Church, and poor, or on pious and charitable works. This is to make friends to our selves of unrighteous Mammon. 7. Though *Eriphyle* did not kill her husband, yet *Pindarus* calls her *ἀνδρὸς δολομαντα*, her husbands murderer or subduer; to shew us, that as well the counsellor as the actor is guilty of murder, or of any other hainous sin. 8. *Amphiarus* was a Prophet, and fore-knew that he should be killed, if he went in that expedition, yet for all that he would venture to go. Thus many a man wittingly and willingly runs into his own ruine; so that he

he may say with him in the Comick, *Vivus vidensque pereō.* *Terent.* 9. *Amphiarus* was not slain by any shot or stroke in the war, for he had escaped all danger, and was coming away, but was overtaken with an Earthquake, and swallowed up by the Earth. Thus there is no flying from God; he that flyeth shall not fly away, and he that escapeth shall not be delivered; though they dig into Hell, thence shall mine hand take them; though they climb up to Heaven, thence will I bring them down; and though they hide themselves in Carmel, I will search them, &c. Therefore deservedly did he perish, that preferred his wives counsel to his own knowledge and safety, yea, to *Jupiters* own command; for *Jupiter* by thundering upon the going out of the Army, warned them that that expedition would prove unfortunate, as *Pindarus* sheweth, *ἰδὲ Κρονίων ἀτερεπαὶν ἐλελίξαις*, &c. 10. The old Scholiast upon *Juvenal* reports this story otherways, to wit, that *Eriphyles* husbands name was *Euriphyllus*, the son of *Telephus*, who being wounded by *Achilles*, was cured by him upon condition, that he should never afterward assist the *Trojans*, nor any of his; which he faithfully undertook by a covenant, which his son brake, and was killed by *Pyrrius*, *Achilles* his son. Here we see how severe God is in punishing the breach of an oath or covenant; for though *Telephus* kept it, yet his son broke it, and was killed by his son, to whom the oath was made. If God punish the son who made not the covenant, shall the father that made it escape if he break it? 11. After this chain of *Eriphyle* had been dedicated to the Temple of *Delphos*, it was carried away with other plunder, when the Temple was robbed by the *Phocenses*; but it proved no less fatal to those that wore it, then the gold of *Tholouse*, or *Sejanus* his horse, all of them falling into divers mischiefs. If God punish severely the robbing of idolatrous Temples, how will he spare the violation or sacrilege of his own house.

E R Y C H T H O N I U S.

*T*his was a Monster, or a man with Dragons feet; begot of Vulcan's seed, shed on the ground whilst he was offering violence to *Minerva* the Virgin. Which monster notwithstanding

Lib. 3.
Eleg. 13.

Virg. Æ-
neid. 6.
Hom. O.
dyss. 11.

Eustathius.

Pausan.
in Bo-
zick.
ἢ ἀν-
δρῶν ἐς
Δελφὸς.
Nemcor.
Udyss. 9.

Amos 9.
1, 2, 3, 4.

Nemcor.
Od. 9.
Sat. 6.

Cal. Rhos.
l. 12. c. 134

ding was cherished by Minerva, and delivered to the daughter of Cecrops to be kept, with a caution that they should not look into the Basket to see what was there. Which advice they not obeying, looked in, and so grew mad, and broke their own necks.

The INTERPRETER.

1. **E**richthonius was the first that found out the use of Coaches and Chariots, to hide his deformed and serpentine feet in;

Prima Erichthonius currus, & quatuor ausus

Jungere equos, rapidisque rotis insistere viator.

So, many men go about to hide their foul actions, and excuse them, but not to reform them. 2. *Vulcan* shedding his seed on the ground, is the Elementary fire, concurring with the Earth, in which are the other two Elements, and of these, all Monsters are procreated; and by *Minerva*, that is, the influence of Heaven, or of the Sun, cherished and fomented; though not at first by God produced, but since *Adams* fall, and for the punishment of sin. 3. *Vulcan* offering wrong to *Minerva*; is that unregenerate part of man, called by the Apostle, *The law of our members, rebelling against the law of the mind.* Of which ariseth that spiritual combat and strife in good men, which is begun by the flesh, but cherished and increased by the spirit, till at last the spirit gets the victory. 4. *Minerva*, that is, he that makes a vow to live still a Virgin, must look to have the fiery *Vulcan* of lust to offer him violence, and he shall never be free from molestation and trouble; therefore better marry then burn: And if he entertains any unchast thoughts, though his body be undefiled, yet he is no pure Virgin, as *Lactantius* (*de falsa Religione, lib. 1. c. 17.*) sheweth, that *Minerva* was not, because she cherished *Erichthonius*; therefore an unchast mind in a chaste body, is like *Minerva*, fomenting *Vulcan's* brat. He is a pure Virgin, saith *St. Jerom*, (*Lib. 1. adver. Jovin.*) whose mind is chaste as well as his body. And this he ingenuously confesseth, was wanting in himself. 5. *Minerva*, that is, Wisdom, hath no such violent enemy as *Vulcan*, that is, fiery anger, which doth not only overthrow wisdom in the mind for a time, for it is a short fury; but is also the cause

cause of *Erichthonius*, that is, of all strife and contention in the World. 6. War is a fiery *Vulcan*, an enemy to learning, or *Minerva*; the cause of *Erichthonius* monstrous outrages and enormities, and oftentimes fomented by seditious Schollars, and learning abused. 7. *Erichthonius* is a covetous man, as the word shews; for *Er* is contention, and *χθον* *χθονος* is the earth; and what else is covetousness, but a presumptuous desire of earthly things, and the cause of so much strife and contention in the world. This monster came of *Vulcan*, the god of fire, that is, of Satan the god of this world, who reigns in the fire of contention, and in the fire of Hell, and is fomented by *Minerva*; the Soul, which is the seat of Wisdom. 8. *Tertullian* (*Lib. de Spectaculis*) saith, that *Erichthonius* is the Devil; and indeed, not unfitly, for he is the father of all strife, and of avarice. He hath a mans wisdom, or head to allure us to sin, but a Dragons feet to torment us in the end for sin; whosoever with delight shall look on him, shall at last receive destruction. 9. Let us take heed we pry not too curiously into the basket of natures secrets, lest we be served as *Cecrops* daughters, or as *Pliny* and *Empedocles* were. 10. A Magistrate or Governor must be like *Erichthonius*, who was himself King of *Athens*. He must be both a Man and a Dragon; if the face of Humanity and Mercy will not prevail, then the Dragons feet of Vigor and Justice must walk. 11. If any fiery or cholerick *Vulcan* shall offer us wrong, we must wisely defend our selves with *Minerva* and conceal the injury, and our own grief, as she did *Erichthonius*. 12. Though the preserving and cherishing of *Vulcan's* child, is no certain proof that *Minerva* lost her virginity, neither did she lose it, though *Vulcan* offered her violence, because there was no consent; yet it becomes all, chiefly Virgins, to avoid both the evil, and the occasion thereof, that there may be no suspicion.

E U M E N T I D E S.

These were the three Furies, the daughters of Pluto and Proserpina, or of Hell; Darkness, Night, and Earth. In

Horat.

Heaven they were called *Diræ*, in Earth *Harpia*, in Hell *Furiæ*. They had Snakes instead of Hairs, brazen Feet, Torches in one hand, and whips in the other, and wings to fly with.

The INTERPRETER.

1. **T**HE Ancients did worship the Furies with Sacrifices, Altars and Temples, as they did the other gods, not, that these might do them any good, but that they might do them no hurt; there they worshipped the gods *Avi-runci*, so called, *Abaverruncendo*, or *avertendo*, that they might forbear to hurt them. It is the part of every wise man, not to exasperate a potent adversary, but to mitigate his fury. Thus we must deal with tyrants; though they do not love us, yet we must fawn upon them, that they may not wrong us. 2. There was a Temple in *Achæna*, dedicated to the Furies, into which whosoever went, that was guilty of murder, incest, or such like impieties, fell presently distracted and mad. I doubt me, that Temple is still extant among us, and that too many have been in it; there is such madness, and so many distractions and distempers among us. 3. Commonly these three Furies are taken for the tortures of an evil Conscience, proceeding from the guilt of sin; they cause fear, and Fury, as the word *Erinyes* signifieth; Hell is the place of their abode, and where they are, there is Hell; the tortures whereof are begun in the consciences of wicked men. 4. There are three unruly passions in men, answering to these three Furies. Covetousness is *Alecto*, which never giveth over seeking wealth: And indeed, this is the greatest of all the Furies, and will not suffer the Miser to eat and enjoy the goods that he hath gotten:

Furiam maxima, juxta

Accubat, & manibus prohibet contingere mensas: Æn. 6:

This is an Harpy indeed, not only delighting in rapine, but polluting every thing it hath, *Contamin omnia sedat im-mundo, Æn. 3.* This may be called *Jupiters dog*, or rather a dog in the manger, neither eating himself, nor suffering others to eat. The second Fury is, *Megara*, that is, Envy, full of poyson and snaky hairs. The third is *Typhoea*, which is inordinate anger, or a revengeful disposition: the burning Torch and Wings, shew the nature of Anger; all

all these have their beginning and being from Hell, from darkness and night, even from Satan; and the twofold darkness that is in us, to wit, the ignorance of our understanding, and the corruption of our will. But as the Furies had no access unto *Apollo's Temple*, but were placed in the Porch, (*Ultricesque sedent in limine Dne, Æn. 8.*) although otherwise they were bad & great vexation; so neither have they access unto the minds of good men, which are the Temples of the Holy Ghost. 5. Gods three judgments which he sends to punish us, to wit, plague, famine, and sword, are the three Furies. () *1. à mēto*
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Oracle at Delphos, that he should follow a certain Ox, and in the place where he lay down, he should build a Town, and there reign: From this Ox, Boetia was so called. Cadmus afterward killed the Dragon that kept the Castalian Fountain, of whose Teeth, being sowed by the advice of Minerva, sprung up the armed Spartans, who killed each other.

The INTERPRETER.

Lib.8.
c.p.23.

1. **P**alephatus by this Bull, will have to be near a Sea-Pirate of that name, who carried away divers young Ladies, & among the rest, Europa the Kings daughter, & brought them to Crete. 2. Natalis Comes thinks, that this Bull was a ship of Crete, so called from the Picture of the Bull upon its stern; in which ship were the Grecians, who carried away Europa. 3. Here we see the impotency and violence of Venereal love, which so much overthroweth reason in men, that it makes them degenerate into wild Beasts, and makes them no better then mad and lascivious Bulls; for who would think else that Jupiter would transform himself into a Swan, a Bull, a Satyr, and Gold, if love had not perverted his senses, as the Greek Distick shews.

Ζῆς κύνῃ, τῷρε, σάτυρε, χρυσὸς δ' ἔρωτα

Andrus, Eucorpus, Asiotus, Δανῆς.

Meta.2.

And so Ovid may well wonder at it, that he, *Qui nutu concutit orbem Induitur faciem tauri mixtusque juvenis Mugit* & *in tenebris formosus obambulat herbis*. And who would think that so beautiful a Lady as Europa was, should dote so much upon a Bull, as to get upon his back, and suffer her self to be carried through the deep Sea, of which women are naturally afraid? *Improbe amor, quid non mortalia peffora cogis?* Such was the unnatural and wicked love of Pasiphæ to a Bull, that she begot of him the Minotaure, who by Virgil is called, *Proles biformis, Veneris monumenta nefanda*. 4. The ravishing of Europa by Jupiter, that was then King of Crete, was the occasion of great wars between the Cretians and Phœnicians; so was the ravishing of Helena by Paris, the cause of ten years wars between the Trojans and Grecians, and of the utter ruine of that City; by which we see how severely God punisheth

Virg. Æn.
4.
Æn.6.

punisheth the exorbitant lust of Princes. 5. God oftentimes permits one sin to be punished by another, and the law of retaliation to be exercised by wicked men one towards another; for Herodotus writes, that these were Grecians inhabiting Crete, who therefore ravished Europa from the Phœnicians, because these Phœnicians had before ravished the daughters of Inachus. 6. Of Jupiter and Europa were begot Rhadamanthus, Sarpedon, and Minos, all three eminent men both for their valor and justice; *Fortes creatur fortibus*, of heroick parents are most commonly begot heroick children, but many times when either of the Parents is defective or vitious, mongrel children are begot. 7. The sin of lust is pleasing in the beginning, but in the end it is bitter and unpleasant, like a Scorpion stinging with its tail, and causing sorrow, shame, and discontent. Thus Europa that was so in love with the Bull, as to forsake her fathers house, country and friends, & to go with him to Crete, rageth with indignation at her folly, as Horace sheweth;

Impudens liqui patrios penates:

Impudens Orcum moror: O deorum

Si quis hæc audis, utinam inter errem

Nuda leones, &c.

Lib.1.

August.
de Civit.
1.13.

c.12.

Lib.3.
Ode 27.

8. The common opinion is, that this third part of the earth, which we call Europe, is so called from Europa the daughter of Agenor; but I rather think with Bochartus, that it is call'd Europe by the Phœnicians in their tongue *tur oppa* אֶפְרוֹסָא, as in Greek λευκοέσωπος, white face, or beautiful to see; because the European faces are fairer and whiter then the Africans. And though the Region of Europe be the least, yet it is *omnium terrarum pulcherrima*, the beautifullest and pleasantest of all Lands, if we consider the goodly Cities, flourishing Kingdoms, Arts and Sciences, Fields and Rivers, and the temperateness also of the Air, which I think was signified by Jupiters ravishing of Europa; for Jupiter is the air, to which Europa was married, to shew the sympathy that is between the European soil and the Air. Hence Europa was called

Geogr.
Sac. 1. 1.
c.15.
Pliny.

הַלֹּחִית

הללויה, and Hellotia, from the Hebrew Haloth praise, as being of all earthly Regions, most worthy of praise.

9. Here we may see the madness of the Gentiles in deifying *Europa*, nay the very Bull, and making him a constellation; the dog also that watched and kept her, must be made a star too; and because *Agenor* was much grieved that his daughter should be so carried away, and never more seen; his crafty Priests made him believe, that she was deified; and that it was *Jupiter*, that was so in love with her, and carried her away in the form of a Bull; therefore they erected a Temple to her, and caused the *Sydonians* to stamp upon their silver, the picture of a Bull carrying *Europa*, as *Lilcian* sheweth. 10. That this Bull was a ship that carried *Europa* is most likely; as also, that Ram which carried *Phryxus*; for it was ordinary to call their ships by the name of Beasts; so we read of *Crii* and *Tragi*, that is, Rams and Goats, or Ships so called. So *Vingil* calls one of *Aeneas* his ships, the Whale, the other the Centaur. So *Rhodiginus* observes, that *χρυσόε*, the little Goose, is the name of a ship; for the Greeks call a Goose *χρυσά*. 11. *Europa* first looked upon the Bull, then began to admire him, then she drew near and touched him; at last became so bold, as to get upon his back, and so was carried away into the Sea. Thus the Devil deals with us, before he carry us quite away into the sea of misery and destruction; he insinuates himself into our senses, and through these Windows, creeps into the mind and affections; and at last, from admiring and affecting, comes boldness in sinning, and in the end, a total destruction. 12. *Jupiter* submitted his crooked back to the maid that was set upon him, saith *Nonnus*, *κρυπτὸν ὀπισθόρσους λοφὸν ἐπ' ἑνὶ περὶ κέρει*. In this he shewed the part and duty of good husbands, who being the stronger should support the weaker Vessels, and bear with their infirmities, and carry them through difficulties; yet they must not be so uxorious, as to suffer themselves to be rid or trod upon, by their insolent Wives. 13. *Jupiter* confesseth in *Moschus* the Poet, that it was the love of *Europa* that drove him to pass, or measure over so great a Sea, and to assume the similitude of a Bull: *ὅς τ' ὁ πό-
δος ἄρ' ἔνκε πτόλις ἔτα μετρίσασθαι Τάβερν' εὐδιδύον*.
This

*De dea
Syria.
Immani
corpore
Pristis.
Centaurio
invehitur
magna,
Æn. 5.
Lib. 16.
c. 17.
Uvidi,
ut perii,
ut me ma-
lus abstin-
uit error.
Virg.
Bis C. A.*

*Idyll. 2.
Europa.*

This is most certain, that it was the love which Christ bore to his Church, that caused him to lay aside the glory of his divinity; and take upon him the form of a servant, and become lesser than the Angels, yea, more deformed than the sons of *Adam*; a worm, and not a man; the shame of men, and contempt of the people, and to pass through the bottomless Sea of his Fathers wrath, through which he hath safely carried us into the Land of the living far better than the Land of *Crete*. 14. *Moschus* describes and commends *Europa's* basket, both from the richness of its matter, from the curiousness of its workmanship, and the variety of sweet flowers in it, *ἄνθη δ' χρύσειον πάλαιον φέρον*, &c. by which, I think, may be meant, the riches, beauty, and arts of the *Europeans*. 15. Though *Europa* was much grieved and impatient in consenting to go with the Bull, through such dangers of the Sea, and to forsake her friends, and fathers house and Countrey, yet she comforts her self in this, That she did not pass those moist paths of the Sea, without God; *ἐκ ἰδέει δ' πύπτι δέχομαι ὕγερ' οὐρανῶν*. So we must in all our afflictions and dangers acknowledge Gods providence, who hath promised, that when we pass through fire & water, he will be with us. 16. Many Maids are like *Europa*, they think the married life, the only comfortable and contented life, but many times, by experience they find it otherwise; and that they enter with *Europa* into a sea of cares and dangers, from which they would fain return again; but it is then too late to repent.

Idyll. 2.

Mosch.

Idyll. 2.

CHAP. VI.

F.

FERONIA.

This was the Goddess of the Woods, who had a Grove under the Hill *Soracte* in Italy, which casually once being on fire, and the neighbouring inhabitants endeavouring to rescue her image, and to carry it away thence; the Grove (as they say) grew suddenly green again.

*Servius,
Æn. 6. 7.*

The INTERPRETER.

1. BY *Feronia* so called, à *ferendis fructibus*, they meant the natural faculty of vegetation, & fructification in Trees; for because the Gentiles knew not the true God, they deified every natural virtue, or spiritual quality in the world. 2. This *Feronia* was *Jupiter Anxur* his wife, who was called *Anxur*, because he was worshipped in that place, and because he wore long hair, and was not shaved; and perhaps they married *Feronia* to *Jupiter*, to shew, that the air and the natural faculty of the trees, concur to the generation of fruits. 3. *Dionysius Halicarnassus* writes, that when many Lacedemonians were offended at the rigor of *Zyngus* his laws, they resolved to forsake the City, and to seek out for some new Plantations; wherefore after a tedious and dangerous voyage at Sea, they landed in a part of *Italy* and settled there, which they called *Feronia*, à *ferendo*, from their patience and long endurance upon the Sea; the memory whereof, they would have to be perpetuated in this name; and for this cause, and partly to shew their gratitude for their preservation, they built a temple there to the honour of the goddess *Feronia*. As these Lacedemonians did, so should we do; we ought to free our selves from the cruel tyranny of Satan, and with patience and long suffering, sail over the tumultuous Sea of this world, until we arrive at the land of the Living, where we shall receive the comfort and reward of our patience. 4. *Feronia* was the goddess were made free, received there the cap which was the badge of liberty, & there they were shaved. This temple stood in a green Grove, of which *Virgil* speaks, *Viridi gaudens Feronia laeo*, because perhaps that Wood was full of Bayes, Hollies, and other Trees that are still green, or else he hath relation to the miracle of the sudden greeness of the Wood after it was set on fire. There was also a Spring of Water, called by *Horace*, *Feronia Lympha*. This Wood was also full of flowers, therefore by some she was call'd the goddess of flowers. Hence *Dionysius* writes, that *Feronia* in the Greek, is *Anthrophoros*, that is, Flower-bearer, and *Philophanes*, or lover of garlands: But we have a true

true Temple of Liberty, to wit, the Church of Christ; and he is the true God of Liberty; for if the Son make us free, we shall be free indeed. He it is, who by the seifiers of his Word, which is sharper then any razor, will shave off all hairs or superfluities of sin. Here is the Fountain of Living waters to refresh us, and the Water of Baptism in which we must be washed. Here are the fragrant flowers of Gods Word, and indeed the only Paradise here on earth. 5. *Strabo* and others record, that the Priests of this goddess *Feronia*, used every year in her solemnities, to walk without any hurt bare-foot upon hot burning coals; but others ascribe this solemnity to *Apollo*, as *Pliny*, *Solinus*, and *Virgil*:

*Summe deum, sancti custos Soraeis Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, & medium freti pietate per ignem
Cultores multa premimus vestigia pruni.*

This passing through the fire, was a superstition used, not only among the Gentiles; but also among the idolatrous Jews, when they caused their sons and daughters to pass through the fire; which was a kind of Purification or Purgatory, and it was called so; an *ἀντιμαρτύριον*, a sacrifice to keep off or divert evils, or Gods judgments; and to this *Virgil* alludes, when he speaks of purging sin by fire after this life; *scelus exurit igni*, upon which it seems, the Popish Purgatory is grounded. But this walking on the fire, or handling of hot burning coals or iron, is either a diabolical illusion, as *Delvius* sheweth, or else it is done by some art, or ointment, or water, whereby the skin is preserved a while, from being scorched or burned. I have read the like passage in *Busbequius* his Epistles, concerning a Turk that could touch and hide burning coals in his bosom, next his skin. But however this is, we must pass through fire and water into Heaven; but this is our comfort, that neither the fire shall burn us, nor the water drown us; for he that preserved the three children in the fiery furnace, and saved *Peter* from drowning, when he walked on the waters, will also preserve us in all our fiery trials; and when we walk through the sea of this world, so that when the water seems to enter into our soul, then he is readiest to help.

F.L.O.

Lib. 5.
Geogr.
Faustus
in aqua.
Plin. l. 7.
c. 2.
Solin. c. 8.
Æn. 11.

Æn. 6.

Æn. 6.
Quest.
Mag.

Æn. 6.
Quest.
Mag.

F L O R A.

Aug. de Civit. l. 2. c. 26. L. 1. c. 20. Al. x. ab Alexand. l. 6 c. 8. Rosin. l. 2. c. 20. Laurentia, Læna, Faulla, and Flora, all Harlots, worshipped by the Romans. Cæ. Rho. l. 25. c. 30. Chloris à viridi cutis colore dicta.

She was at first a rich Strumpet, who having left her whole estate to the Romans, was honoured with a festival day; but afterward being ashamed to honour her that was a harlot, they called the Goddess of Flowers by that name, and so continued her festivals, under the pretence of honouring the Goddess of Flowers, that thereby they might obtain the greater increase of Fruit and Corn.

The INTERPRETER.

1. **H**ere we may see the base covetousness of the old Romans, who for gain would thus honour a strumpet; and I doubt me, the new Romanists have not stuck to make Saints of rich Devils; and for gain, to canonize wicked murderers, and oppressing extortioners: And here we also see it is fatal for Rome to worship whores; old Rome adored a corporal, new Rome a spiritual whore.

2. Here also we see the vanity & madness of the Gentiles, in multiplying deities to no purpose; for to one and the same plant, they ascribed divers gods, as though one were not sufficient to produce. *Proserpina* hath charge over the plant, whilst it is creeping out of the ground; whilst it knots the god *Nodinus*, whilst the flower is wrapped up within the bud, the goddess *Volutina*; whilst the leaves are dilating themselves, *Patelena*; over the flower is *Flora*; whilst the Corn is in the milk *Lactucina*; when it ripeneth *Matura*; when it shoots out into ears, *Hoftilina*; and so there is no end of the number of their gods.

3. This *Flora* was all one with the Greek *Chloris*, the wife of *Zephyrus*. I think they meant by this match, that *Flora*, or the natural heat and faculty of the plant must concur with the influence of the air, or the moist and warmest wind for production of flowers.

4. *Pausan.* saith, That *Chloris* was married to *Neleus* the son of *Neptune*: *συνικηται χλωειν Ποσειδώνος παίδι Νηλεϊ*; by which, perhaps may be meant, that without moisture, which is *Neptune's* son (for he is the father of Rain, Fountains and Rivers) there can be no production of flowers, nor consequently of fruits, nor of green grass, or plants; for *Chloris* is so called from greenness, and all herbs are called

called by *Propertius*, the herbs of *Chloris*; *Sic non totum Chloridis herba tenet.* **5.** *Valerius Maximus* relates, that *Cæ. L. 4. eleg.* he came once into the Theatre, *In Campo Martio*, to see **7.** the *Floralian*, or ceremonies of *Flora's* festival; but understanding by *Favonius*, his friend, that the people could *L. 2. c. 24.* not enjoy the sport of the feast so long as he was there, went away; the whole multitude applauding him: Where we may note the foolishness of the people, who applauded his gravity, but would not follow it; like many others, who are *Ignava opera, sed Philosophia sententia.* But however the multitude applauded him, yet I reprove him, both because he would seem to grace such unlawful sports with his presence; and much more by giving them leave to act the villanies of that day by his absence; to whose sins he was doubtless accessory, for *Qui non vetat peccare cum possit, jubet*; and so *Martial* checks him for it.

Nosces jocosæ dulcæ cum sacrum Flora,

Festosque lusus, & licentiam vulgi,

Cur in theatrum, Cæto severe, venisti;

An idea tantum veneras, ut exires.

6. These *Floralia* or sports of *Flora*, were performed in the field dedicated for *Mars* & *Martial* exercises; the people were assembled by the sound of Trumpets, to which *Juvenal* alludes in these words; *Dignissima prorsus Florali matrona tuba*; and commanded to be observed by *Sybil* *L. 1. epig.* *la's* books. In these feasts lascivious and mimic whores did impudently, and beyond all modesty carry themselves; that neither chaste eyes, nor ears, could endure to see or hear of them: But these sports were fit for such idolaters who worshipped the Devil; and for such a City, whose founder was the son of a whore, and it's thought that *Acca Laurentia* was the same with *Flora*. The *Campus Martius.* field of *Mars* also was a fit place for such impudent venereal exercises; for *Militia est omnium scelerum schola*; and not without cause, is *Mars* the husband of *Venus*, if we consider what frequent and unlawful acts of *Venus* have been practised by souldiers, in time of wars; beside, the field of *Mars* was fit for these *Martial* whorés who fought with naked swords as men. Of this *Martial* *Epig. 6.* speaketh.

Belliger

*Belliger invictis quod Mars tibi fecit in armis
Non satis est Caesar, fecit & ipsa Venus.*

This indeed is *Venus armata*, and such gladiatorian women, as *Juvenal* saith, have shaken off all modesty. *Quem præstare potest mulier galeata pudorem?* but much more impudent were they in their naked wrestlings among men, of which *Propertius* speaks.

*Quod non infames exercet corpore laudes
Inter luctantes nuda puella viros.*

So *Juvenal*, *Luctantur paucae, comedunt Colyphi paucae.* How much more then is Christian Religion, which hath abolished all such impudencies, to be preferred to those abominable Religions of the *Gentiles*? The like impudent Ceremonies were used among the *Athenians*, which they called *Antisthenes*, saith *Alexander ab Alexandro*. 7. The *Romans* were very lavish in their missals or larges at this solemnity, as *Horace* sheweth, *In cicco atque faba bone tu perdasque lupinis.* So *Persius*, *Cicer ingere large Rixanti populo nostra ut Floralia possint Aprici meminisse senes.* Whoredom and lascivious pleasures have been chargeable sins; and they who cannot find in their heart to part with any thing for pious and charitable uses, will not stick to spend their whole estates on Whores and sinful pleasures; so that not unfitly a Whore, by *Terence*, is called, *Fundi calamitas.*

F A V N U S. See P A N.
F O R T U N E.

She was the daughter of *Oceanus*, and servant of the gods; a great goddess her self, in sublunary things; but blind, and carried in a chariot drawn by blind horses. She stood upon a Globe, having the Helm of a Ship in one hand, and the Horn of Plenty in the other, and the Heaven on her head.

The INTERPRETER.

1. Fortune and the Moon are taken for one and the same deity; for as the Moon, so Fortune is still changeable and unconstant; and as the Moon, so Fortune hath the command and dominion over sublunary things; and as from the Moon, so from Fortune the generation and corruption

corruption of things have their dependance. 2. Near to Fortune stood the Image of *Favor*, in the habit of a youth with wings, standing upon a Wheel, to shew us, that *Favor* is procured by *Fortune*, and that this is as unstable and ready to fly from us, as *Fortune* it self. 3. Amongst many other Images of *Fortune*, there were two of special note; the one was called *Fortuna Calva*, Bald *Fortune*; the other *Fortuna Vitrea*, Glassie *Fortune*; to shew, that it is a difficult thing to lay hold upon *Fortune* being bald; so when we have caught her, she is quickly broke being glassie. 4. The *Roman* Emperors put more confidence in *Fortune*, then any other deity; therefore they alwayes kept in their Closets the Golden Image of *Fortune*, and when they travelled abroad, that was still their companion. I wish, we Christians would as much esteem and honour Gods providence, and rely on it, as the *Romans* did on their *Fortune*. 5. *Fortune* is either an unexpected event, or else the hid cause of that event: The blind *Gentiles* made her a blind goddess, ruling things by her will, rather then by counsel; therefore they used to rail at her, because she favoured bad men, rather then good, and called her blind, as not regarding mens worth. 6. But I think that the wiser sort, by *Fortune* understood Gods Will or Providence; which the Poet (A) calls *Omnipotent*, and the *Historian* the Ruler of all things. She may be called *Fortune*, *quasi fortis una*, being only the strong Ruler of the World. She had many Temples at *Rome*, and many names; she stood upon a Globe to shew her dominion of this world, and the Heaven on her head did shew, that there is her beginning; the Helm and the Horn of Plenty in her hands, are to shew, that the Government of this world, and the Plenty we enjoy, is from this Divine Providence. And though they called her Blind, yet we know the contrary; for she is that eye which seeth all things, and afar off, and before they are, as the word *Providentia* signifieth; therefore they called her and her horses blind, because they were blind themselves, not being able to know the wonderful wayes, and secret ends of this Providence, why good men should here live in affliction and misery, and the wicked in honour and

a *Aeneid*
8. In om-
ni re do-
minatur
Salust.
Nipotes
Augusta
Augusta

and prosperity; whereas they should have known, as some of the wiser men did, that no misery should befall a good man, (a) because every hard-fortune doth either exercise, amend or punish us. He is miserable saith *Seneca* (b), that never was miserable; they are miserable, who are becalmed in the Sea; not they who are driven forward to their Haven by a storm; a surfeit is worse then hunger. But see himself speaking excellently to this purpose; therefore they had no reason to rail at *Fortune* when she crossed them, for to a good man all things fall out for the best. Yet in a good sence Gods providence may be called blind, as Justice is blind; for it respecteth not the excellency of one creature above another; but Gods general providence extendeth it self to all alike, to the Worm as well as the Angel: For as all things are equally subject to God in respect of casualty, so are they to his providence: He is the preserver of man, and beast; his Sun shineth; and his rain falleth upon all alike. 7. Now the four horses that draw *Fortune*, are the four branches of providence, whereby Gods love is communicated to us; to wit, creation, preservation, gubernation, and ordination of all things to their ends. 8. In that they called *Fortune*, the daughter of the Sea; by this they would shew her instability, still ebbing and flowing like the Sea; therefore they made her stand upon a Wheel, and she was called in a common by-word, *Fortuna Euripus* (*Eras. in Adag.*) because of the often ebbing and flowing thereof. I grant that, as one and the same effect may be called *Fortune* and *Providence*; *Fortune* in respect of the particular cause, but *Providence* in regard of the first and general cause, which is God; so the same may be called instable, in respect of the particular cause; but most stable in respect of God, with whom there is no variableness nor shadow of turning: Though contingent causes produce contingent effects, yet nothing is contingent to God, for all things come to pass which he fore-seeth, and yet his fore-knowledge imposeth no necessity on contingent things; but indeed, we are instable our selves, and evil, and we accuse *Fortune* of instability and evil; a good man may make his fortune good,

good, *Quisq; sua est fortuna faber.* 9. I have read, that in some places *Fortune* was wont to be painted like an old woman, having fire in one hand, and water in the other; which I think did signifie, that Providence doth still presuppose Prudence, whereof old age is the Symbol: And because of the mutable and various effects of *Fortune*, she was presented by a woman, the Symbol of mutability, but the *Romans* upon better consideration, made her both Male and Female, to shew, that though the particular and secondary causes of fortunal effects, be various and unconstant like women, yet the supreme cause hath the stayedness of a man: The fire and water shews, that our fiery afflictions (which fall not without Gods providence) are so tempered with the water of Mercy, that though they burn good men, yet they consume them not; as we are taught by *Moses* fiery bush, and the furnace of *Babylon*.

CHAP. VII.

G.

GALATÆA.

She was the daughter of Nereus and Doris, whom Polyphemus the Giant did earnestly love; but being despised by her, because she loved Acis the Shepherd better; he enragged killed Acis with a great stone; whom Galatæa out of pity, converted into a Fountain of the same name.

Homer.
Hyginus.
Apollodorus.
Servius.
Lucian.

The INTERPRETER.

Galatæa, as *Servius* observeth, is one of the Cyclopean Rocks in the coast of Sicily; with which it seems *Polyphemus* was delighted, as being the most pleasant of all the rest; which perhaps gave the Poets occasion of this fable. 2. *Galatæa* in *Vingia*, is a Country so called from γάλα, Milk; either because she was white as Milk, or because she did use to milk the Cows and Ewes. 3. *Galatæa* was a Sea-Nymph, called so from the white

In Æt.
l. 1.

Eustath. white froth or foaming of the Waves, *ἰσὺς τῶν κυμάτων γαλακτοχρόου*; and she is commended by *Homer*, *Virgil*, *Hesiod*, *Ovid*, and others, for her beauty; *Candidior cygnis, hecera formosior alba*, by which, perhaps they meant the beautiful aspect of the Sea, *ἐν τῇ γαλῶνι*, in a calm; for as there is nothing in a storm more terrible than the Sea, so in a calm nothing more pleasant and delightful, which made the Poets so copious in describing her beauty, which *Martial* in few words comprehends. *Toto candidior puella cygno, argento, niveo lilio, liguistro*. Hence *Philosratus* represents *Galatæa* riding on the calm Sea in a Chariot drawn by Dolphins, and guided by the daughters of *Triton*; about which, are the Sea-Nymphs ready to obey her commands. She holdeth over her head a purple vail towards the West wind, both for a shadow to her self, and a sail to her Chariot; her moist and heavy hairs hang down about her white neck. 4. *Virgil* calls the Town of *Mantua*, where he was born, *Galatæa*, either from the beauty of the place, or from the abundance of Milk, Butter, and Cheese there, on which they used to feed most. So I have read in *Stobæus* and *Damascene*, of a people called *Galactophagi*, because they only fed upon Milk, Butter, and Cheese. 5. *Galatæa* in *Lucian* is in love with *Polyphemus*; because he was a Gentleman born, being the son of *Neptune*, though otherwise a most deformed monster, hairy and rough, having but one eye, *ἐν τῷ μετώπῳ*; in the midst of his forehead, *ἀπὸ τῶν ὤμων δὲ τεύχεον*, smelling as rank as a Goat, *ὁμοφάγον*, feeding on raw flesh; by which we see the foolish affection of many Women, preferring gentility to virtue and beauty; whereas virtue is the only nobility, as *Juvenal* sheweth:

*Malopater tibi sit Theristes, si modo tu sis,
Æacide similis, Vulcanique arma capessas,
Quàm si Therstæ similem producat Achilles.*

And here also we see the nature of love, which blinds the lover, that no imperfection can be seen in the thing loved.

Theocrit. *Πολλὰ μὲν τὰ μὴ καλὰ πρᾶνται.* 5. *Polyphemus* in *Idyl.* 6. *Theocritus*, is content to lose his sound and only eye,

ἢ γλυκερώτερον ἔδεν, then which to him nothing was sweeter, and all for the love of *Galatæa*. He hath too many fellows; for there are multitudes, who for the unlawful love of women, are content to lose their souls, and the bright eye of their understanding. 6. In that *Polyphemus* killed *Acis*, because *Galatæa* loved him best; we see the nature of love, that can admit no rival: And in this we may behold the picture of a Tyrant, who cannot endure any man to enjoy any property; and withal, we see here how dangerous it is, for any man, to be in competition with a potent Superiour.

G A N I M E D E S.

HE was the King of Troy's son, who whilst he was hunting, was caught up to Heaven by an Eagle, Jupiters Bird; and because of his extraordinary beauty, Jupiter made him his Cup-bearer.

The INTERPRETER.

1. **V**V Hen *Ganimedes* was caught up to Heaven, he let fall his Pipe, on which he was playing to his sheep; so whilst we are carried up by Divine raptures and contemplations, we must sling away all earthly delights. 2. Whilst *Ganimedes* was piping on his Cane, and keeping of his Fathers sheep, then was he caught up to Heaven. God is never better pleased with us, then when we are faithful and diligent in our calling; not the sad and melancholly, but the cheerful mind is fittest for God; and heavenly raptures. 3. *Ganimedes* (*Γάνυμαι μὲν*) is one that delights in Divine counsel or wisdom; and Wisdom is the true beauty of the mind, wherein God takes pleasure. 4. Every Eagle is not Jupiters Bird, as *Ælian* observeth, but that only which abstains from flesh and rapine, and that was the Bird that caught up *Ganimedes*; so fleshly minds and thoughts, set upon rapine and carnal pleasures, are not fit to serve God, nor to carry the soul up to Heaven. 5. The quick-sighted Eagle, is Divine contemplation or meditation, by which *Ganimedes*, the soul, is caught up to Heaven. 6. When by holy raptures, we are carried up to Heaven; the best Nectar that we can pour out to God, is the tears of repent-

repentance, and of a broken heart. 7. *Ganymedes* was caught up by one Eagle only; but if we have the true inward beauty of the mind, we shall be caught up in the air by Legions of Angels, to meet the Lord, and shall for ever serve him at his Table in the Kingdom of Heaven. 8. I wish that the *Roman Eagle* would not delight so much in rapine and mans flesh, as he doth; but rather endeavour to be carried up to Heaven, that is, to their ancient dignity, the decayed and ruinated parts of the Empire. 9. As the Eagle caught up *Ganymedes*, so the wings of a great Eagle were given to the woman, *Rev.* 12. to carry her from the Dragons persecution: The great Eagle was the *Roman Empire*, whereof *Constantine* was the head, by whose power and help, the Church was supported. 10. Our Saviour Christ is the true *Ganymedes*, the Son of the Great King, the fairest among the sons of men, the Wisdom and Council of the Father, in whom God delighted, and was well pleased; who by the power and on the wings of his Divinity, was caught up to Heaven, where he is pouring out his Prayers and Merits before God for us; and like *Aquarius* (to which *Ganymedes* was converted) is pouring down the plentiful showers of his grace upon us. 11. *Vespasian* set up the image of *Jupiter*, and *Ganymedes* caught by the Eagle, in the Temple of Peace; so the Image of God, and heavenly raptures, are found in that Soul wherein is the Peace of Conscience. 12. As the Eagle carried *Ganymedes*, so *Moses* compareth God to an Eagle, who carried the *Israelites* on his wings through the desert. And *St. Ambrose* saith, that * Christ is the Eagle who hath caught man from the jaws of Hell, and hath carried him up to Heaven.

G E N I I.

* *Hominem in ferni raptum faucibus portavit ad cælum.*
Serm. 62.

These were the sons of *Jupiter* and *Terra*, in shape like men, but of an uncertain sex. Every man had two from his Nativity, waiting on him till his death. The one whereof was a good Genius, the other a bad; the good ones by some are called *Lares*, the bad *Lemures*; and by *Tertullian*, and his Commentator *Pamelius*, they are all one with the *Dæmones*. They were worshipped in the form of Serpents.

The

The INTERPRETER.

1. IT was a high degree of honour among the *Romans*, to swear by the Princes *Genius*; therefore *Caligula* put many to death, because they never swore by his *Genius*; so to falsifie that oath which was taken by the Princes *Genius*, was most severely punished. By which we see, that swearing by a Superior, is an honour held due to him; and therefore Anabaptists rob God of his honour, when in cases of necessity they will not swear at all by him. On the other side, how do they dishonour God, who swear by his Name rashly and falsly, and yet are not punished? The *Romans* were more religious towards their Princes, which were but men, then we are towards the true God. 2. The *Roman Genius* was wont to be painted with the Horn of Plenty in one hand and a dish with offerings reached out towards the Altar in the other hand, to shew, that the *Roman State*, and consequently all others are supported by outward plenty, and religious bounty or devotion towards God. 3. *Genius*, à *gignendo*, for by them we are ingenerated; and so whatsoever is the cause or help of our generation, may be called *Genius*. Thus the Elements, the Heavens, the Stars, Nature, yea, the God of Nature, in whom we live, move, and have our being, may be called *Genis* in a large sense: And *Genii*, *quasi geruli*, à *gerendo*, vel *ingerendo*, from supporting us, or from suggesting good and bad thoughts into the mind; therefore *gerulo figuli*, in *Plautus*, is a * suggester of lyes; and so by these *Genii* may be understood, the good and bad Angels which still accompany us, and by inward suggestion stir us up to good or evil actions. 4. The form of Serpents, in which the † *Genii* were worshipped, doth shew the wise and vigilant care which the Angels have over us. 5. When after this life, they punish us for sins, they are called ‖ *Manes*. Therefore the *Genii* were painted with a Platter full of Garlands and flowers in one hand, and a whip in the other, to shew, that they have power both to reward and punish us. They have oftentimes appeared in the form of men, therefore they are painted like men; but they have no sex, neither do they procreate; for which cause perhaps the fruitful

* *Scaliger in Fest.*

† *Finge duos angues, &c.*
‖ *Quisque suos patimur Manes.* Virg.

K 2

Palm.

Palm tree was dedicated to them, with which also they were crowned; and because they were held of a middle kind, between gods and men, they were called the sons of *Jupiter* and *Earth*; or rather in reference to *Plato's* opinion, which held Angels to be corporeal. 6. Our souls also are *Genii*, which from our birth, to our death, do accompany our bodies. 7. Every mans desire and inclination may be called his *Genius*, to which it seems the Poet alluded, saying,

An sua cuique deus fit dira cupido ?

8. And perhaps *Aristotles Intellectus agens*, is all one with *Plato's Genius*; for without this, we have no knowledge, because the Passive Intellect depends in knowledge from the Active, in receiving the Species from it; which by the Active Intellect is abstracted from time, place, and other conditions of singularity. And this all one, as if we should say, We receive no information of good or evil, but from our *Genius*. 9. As the Gentiles believed the Stars to be *Genii*, so the Jews thought them to be Angels, and that they were living creatures; therefore they worshipped them, and call'd them the host of Heaven. 10. But indeed, Christ is our true *Genius*, the great Angel, who hath preserved and guarded us from our youth, by whom we are both generated and regenerated, the brazen Serpent from whom we have all knowledge; who alone hath power to reward and punish us; who appeared in the form of man, and in respect of his two natures, was the son of *Jupiter* and *Terra*, of God and Earth; and who will never forsake us, as *Socrates* his *Genius* did him at last, who came not to affright us or to bring us the messenger of death, as *Brutus* his *Genius* did to him; but to comfort us and assure us of eternal life. Let us then offer to him the sacrifice, not of blood, cruelty, or oppression, which the Gentiles would not offer to their *Genius*, thinking it unfit to take away the life of any creature that day in which they had received life themselves: But let us offer the wine of a good life, and the sweet fumes of our prayers; and let us not * offend this our *Genius*, or deprive him of his due, but make much of him by a holy life. And though the Gentiles assigned unto every

* De fraudare Genium, in dulgere genio.

man

man his *Genius* and *Juno* to the women; yet we know, that Christ is the Saviour and Keeper both of men and women, and that with him there is no difference of sex.

G E R Y O N.

HE was the son of *Chrysaoris*, and *Callirrhoe*, the daughter of the Ocean. He had three Bodies, and a goodly herd of Oxen, which was kept by a two-headed Dog, begot of *Echidna* and *Typhon*; but *Hercules* killed both *Geryon* and his dog, and carried away his Oxen, and slew the seven-headed Serpent.

The INTERPRETER.

BY *Geryons* three Bodies, may be meant three Brothers, all unanimous; or else *Geryon*, and his two sons: By his dog, serpent, and *Eurytion* his cow herd, may be understood the store of serpents, dogs, and cow-herds, with which *Geryons* Country did abound, and withal their cruelty, which caused *Hercules* to destroy them; or by *Geryons* three bodies may be meant his three sons, who were both good souldiers, and unanimous in defending their Country. 2. *Geryon* had but one trunk or bulk of his body, but many eyes, hands and feet; so there ought to be in a well governed State, but one Counsel, and a perfect concord among the people, though they consist of many different members. 3. By *Hercules*, is meant the son, by *Geryon*, the cold and stormy Winter, the heat of the Sun draws the cattle after it, which out of cold and barren Countreys wander to those that are hotter and fruitful. 4. By *Geryon*, K. of Spain, who had a two-headed dog, may be meant, that he was a potent King both by sea and Land, whom *Hercules* overcame, when he sailed either in a Brass-pot, that is, in a strong ship full of brass armor. 5. *Palephatus* says, that *Geryon* had a City in Pontus called *Tricarinia*, or three heads, perhaps from three hills it might stand upon; and from hence arose the notion; for there were good store of cattel, which *Hercules* drove away, they from this three-hilled or three-headed Town, were called the cattel of three-headed *Geryon*. 6. By *Geryon*, may be meant the Moon, which

Hyg. l. 1. Palep. l. 1. Albricus; de Deorum Imag. Apollod. lib. 2. Nat. Com. l. 7. c. 1.

Albricus de Deor. Imag. De Fab. Nar. l. 1.

hath three Aspects, as he had three Heads; for either she is corniculated, half, or full; & from these three Aspects, the Romans divided the moneth into three parts, the *Calend*, *Nones*, and *Ides*; then doth *Hercules* kill *Geryon*, when the Sun riseth above the Hemisphere, and with his beams dazzles the Moons light, and in the conjunction she loseth her light totally in respect of us. 7. The common opinion is that *Geryon* was King of *Spain*, and that because he was King of three Kingdoms or Islands; therefore he was said to have three bodies. But *Hecataeus* is of opinion, that he was never there, but that he lived in *Ambracia*, a City in *Epirus*, which afterward was the seat of King *Pyrrhus*, and called by *Augustus*, from his victory, *Nicopolis*. Hereabout was excellent and deep pasture, and goodly tall Oxen which drew *Hercules* thither. Thus we see that those Countreys which are richest, are most exposed to invasion, be they never so strong and well fenced: Barrenness is a Countreys strongest fortification: But for all this, I had rather follow the received opinion; for I find that he is called *Pastor Iberus*, by *Ovid* and *Martial*, and that he had three Islands under his jurisdiction, to wit, *Cadix*, *Erythia*, and *Tartessus*; of which only *Cadix* is now existent, *Erythia* being swallowed up by the Sea, and *Tartessus* joyned to the Continent. This *Erythia* is thought by *Pliny* to be inhabited first by the Tyrians, who came from the Red Sea, called *Erythraeum*: Here it was where *Hesiod* will have *τρεκέφαλον Γηρυονῆα*. Three-headed *Geryon* to be overcome by *Hercules*. If it be objected, that *Strabo* speaks nothing of the Oxen of that Island; I answer, that he speaks in general of *ζῶον*, cattle, under which word, Oxen are comprehended; and he confesseth, that though the Grass there be dry, yet the cattle grow so fat with it, that if they be not once a moneth let blood, they are choaked with their own fat. But whether this *Hercules* that killed *Geryon*, be the *Phœnician* or *Grecian*, is somewhat doubtful, for they are often confounded. 8. In *Gen* we may see the picture of true friendship, in which there is but one mind and affection, though divers bodies.

συνελδοῖτες δύο ἢ πλείους φίλοι, ὁπποῦν Γηρυονῆα οἱ γειγνησθῶσι.

Arrianus
l. 2.

Met 9.
Epig. l. 5.
62.

In Theogonia.

Lucian.
Lex. iust.
Salsit. in
Catal.

ἐν δ' ἐκένω) *Idem velle, atque idem nolle, ea demum firma amicitia est.* 9. It is probable, that *Hercules* who killed the Spanish *Geryon*, was not the *Theban* or *Grecian*, but the *Tyrian* or *Phœnician*, or else *Egyptian Hercules*: For, as *Arrianus* sheweth, the Temple of *Hercules* near his Pillars seems to be built by the Phœnicians, for *Ἐρμῆν δὲ ἑλαι νῦν ἐπὶ φοινίκῳ*, he is worshipped as yet there, after the Phœnician manner; and so *Diodorus* sheweth that the sacrifices of that Temple were, *Διὶ κεράβῳ τοῖς τ' φοινίκων ἑδεσ*, administered after the Phœnician manner. So *Arrianus* writes, that *Tartessus* was *φοινίκων ἱεῖμα*, built by the Phœnicians; and *Hercules* his Temple is built there after the Phœnician manner. 9. *Pomponius* writes, that this Temple was consecrated by *Hercules* his bones; and *Lucian* shews, that the *Thebans* kept as a relick the bones of *Geryon*, and *Memphis* the hairs of *Isis*, which they shewed to strangers. From this we may perceive, whence the Church of *Rome* hath borrowed her practice in consecrating the bones of dead men, and proposing the sight of such relicks to pilgrims and strangers.

G I G A N T E S.

Giants were hairy, and snaky-footed, men of an huge stature; begot of the blood of *Cælus*, and had *Eurib* for their Mother. They made war against *Jupiter*, but were overcome at last by the help of *Pallas*, *Hercules*, *Bacchus*, and *Pan*, and were shot thorow by *Apollo's* and *Diana's* Arrows.

The INTERPRETER.

1. **T**hat there were men of an huge stature, fierce looks, and of wicked dispositions, and of high and proud minds, which they called *Giants*, is not to be doubted, seeing the Scripture so often mentions them, both before & after the flood; besides divers Historians, *Scaliger* saw one of them at *Millain*, so tall, that he could not stand, but lay along, and filled two Beds joyned in length, *Exerc.* 163. All ages have produced some such *Giants*: But that these were begot of Devils and Women, is ridiculous; for these *Giants* were men, not differing from other men, either in their matter or form, but only in greatness, which makes

but an accidental difference; neither have spirits seed, or organs of generation. And whereas spirits and women differ generically, it must needs follow, that what is begot of them must be different from them both, as we see a Mule is different from the Horse and She-ass, which differ but specifically. 2. If by Giants we understand winds and vapors, they have the Earth for their Mother, and Heaven for their Father; they are bred in the Belly of the Earth, and are begot of the Rain; which may be called the Blood of Heaven. They may be said to war against Jupiter, when they trouble the air; and they were shot with Apollo's and Diana's arrows, when the beams and influence of the Sun and Moon do appease and exhaust them. 3. Notorious profane men are Giants, and are begot of Blood, to shew their cruel dispositions; and of Earth, because they are earthly minded. Their hairy bodies and snaky feet do shew their rough, savage, and cunning disposition; they war against Jupiter, when they rebel against God with their wicked lives: But Hercules, and Pallas, strength and wisdom, overcome and subdue such Monsters; and oftentimes they are overthrown by Bacchus and Jan, that is, by Wine and Musick: Drunkenness and pleasure at last prove the bane of these Giants. 4. Rebellious Catalines who oppose authority, are hairy, snaky-footed Giants, of a sanguinary and cunning disposition, warring against Magistrates, which are gods, but at last come to a fearful end. 5. Arius and all such as oppose the Divinity of Christ, are like these Giants warring against God; but are overthrown with the Thunder and Arrows of Gods Word. 6. Let us take heed, as Ambrose * exhorts us, that we be not like these Giants, earthly minded, pampering our flesh, and neglecting the welfare of our souls, and so fall into contempt of God and his Ordinances. If we dote too much on Earth, we shew that she is our Mother, and that she is too much predominant in us: If we think to attain Heaven, and yet continue in sin and pleasure, we mount our selves upon ambitious thoughts, and do with the Giants, Imponere Pesum Olee, climb upon those high conceits, to pull God out of his Throne.

* Ambros.
cap. 4. De
Arca
Noe, &
cap. 34.
† Comm-
muni pre-
dicatur
in Eccl.
59c.

GLAUCUS. See NEPTUNUS,
and OCEANUS.

GORGONES.

These were the three daughters of Phorcus, whose chief was Medusa. She preferring her fine hair to Minerva's, and profaning her Temple in playing the whore there with Neptune, had her hands turned into snakes, and her head cut off by Perseus, being armed with Minerva's shield, Mercuries helmet and wings, and Vulcan's sword. This head Minerva still wore in her shield, and whosoever looked on it, was turned into a stone. These Gorgones had fearful looks, but one eye and one tooth amongst them, which continually they used as they had occasion; they never used their eye at home, but still abroad. When Perseus had got this eye, he quickly overcame them. They had also brazen hands and golden wings.

The INTERPRETER.

1. Athena writes, that Gorgones are certain wild beasts in Lybia, which by their breath and looks, kill other creatures. One of them being killed, was brought to Marius, whose party-coloured skin was sent to Rome, and hung up for a monument in the Temple of Hercules. Hereticks and false teachers are worse then these Gorgones, which with their breath killed mens bodies, whereas the other poyson mens souls. And little better are they, who with the venomous breath of their lying & slanderous tongues, poyson and kill mens good names. 2. Many men are like the Gorgones, they are quick-sighted abroad, but blind at home; they spy moles in other mens eyes, but not beams in their own. 3. Satan deals with us, as Perseus did with Medusa, he first steals away our knowledge; then with the more ease he destroys our souls. 4. We see here in Medusa, that pride, sacrilege, whoredom, shall not go unpunished. 5. From whence, let us learn not to be proud of our beauty; for all beauty, like the Gorgones, shall end in deformity; and as Absolons hair, and Medusa's here brought destruction on them, so it may bring upon others; and shall, if they dote too much

on it. 6. The sight of these *Gorgones*, turned men into stones; and so many men are bereft of their senses and reason, by doting too much on womens beauty. 7. They that would get the mastery of Satan that terrible *Gorgon*, must be armed as *Perseus* was, to wit, *With the Helmet of Salvation, the Shield of Faith, and the Sword of the Word*. 8. *Minerva*, by means of her shield, on which was fastned *Medusa's* head, turned men into stones; so the nature of wisdom is, to make men solid, constant, unmoveable. 9. I wish that among Christians there were but one eye of Faith and Religion, one Tooth, and one common Defence that so they might be *Gorgons* indeed, and terrible to the *Turks* their enemies; that with a brazen hand they might crush the Mahumetans; and with the golden wings of victory they might fly again over those territories which they have lost. 10. *Medusa*, by seeing her own face in *Perseus* his bright shield, as in a glass, she fell into a deep sleep, and so became a prey to *Perseus*; so many falling in love with themselves, grow insolent and careless, and falling into the sleep of security, become a prey to their spiritual enemy. 11. If a woman once leave her modesty and honour, be she never so fair, she will seem to wise men but an ill-favored *Gorgon*; he accounts her hair as snakes, her beauty as deformity. 12. A Captain, or whosoever will encounter with a snaky-headed *Gorgon*, that is, a subtil-headed enemy, stands in need of *Minerva* for wisdom, of *Mercury* for eloquence and expedition, and of *Vulcan* for courage. 13. *Perseus* got the victory over *Gorgon*, by covering his face with a helmet, that he might not be seen of her. The best way to overcome the temptations of lewd women, is to keep out of their sight, and to make a covenant with our eyes. 14. The *Gorgons* are like those that live at home a private life, and so make no use of their eye of Prudence, till they be called abroad to some eminent place, & publick office. 15. They that have fascinating and bewitching eyes, by which, many are hurt and infected, especially young children, may be called *Gorgons*; and that such are, both ancient Records, Experience and Reason doth teach us: For from a malignant eye issues out infectious vapours or spirits, which make easie impressions

impressions on infants and tender natures; therefore the Gentiles had the Goddess of Cradles, called *Cumina*, to guard infants from fascination: And we read, that in *Scythia* and *Pontus*, were women whose eyes were double balled, killing and bewitching with their sight. These were called *Bithie* and *Thibie*, and they used the word *Præfascinè*, as a charm against fascination; and in *Africa*, whole families of these fascinating hags were wont to be. And let it not be thought more impossible, for a tender nature to be thus fascinated, then for a man to become blear-eyed by looking on the blear-eyes of another; or for one to become dumb at the sight of a Wolf; as for a Glass to be infected and spotted at the looks of a menstruous woman, as *Aristotle* sheweth. It is too manifest what passions and effects the sight of divers objects do produce; as love, sorrow, fear, &c. And so we read, that the Basilisk kills with his looks, though some say it is with his breath; and I deny not, but the apprehension of the parties thus looked upon, helps much to the producing of the foresaid effects. There is also fascination by the tongue, *Ne vati noceat mala lingua futuro*. 16. These *Gorgons* which were so beautiful, are placed by *Virgil* in Hell, to torment men; so sin and pleasure here with pleasant looks delight us; but hereafter they will torment us. 17. Satan at first, a beautiful Angel; but by Pride, in making himself equal with his Maker, was turned into a terrible *Gorgon*, and with his snaky hairs, that is, his cunning inticements infected our first parents, and turned them into stones, by bereaving them of spiritual understanding; but Christ the true *Perseus*, and Son of God, armed with a better shield then *Minerva's*, a better Helmet then *Mercuries*, a sharper Sword then *Vulcans*, cut off the head of this *Gorgon*.

G R A T I E.

THe Graces were three sisters, daughters of Jupiter, and Euronyme; they were fair, naked, holding each other by the hand, having winged feet. Two of them are painted looking towards us, and one from us: They wait upon Venus, and accompany the Muses.

The

The INTERPRETER.

1. **V**enus and Cupid were said to accompany the Graces, to shew, that mankind is preserved by generation, represented by *Venus* and *Cupid*; and by mutual benevolence and bounty, expressed by the three Graces. 2. The Temple of the Graces was built in the midst of the streer, that all passers by, may be put in mind of benevolence and thankfulness. 3. *Apollo* and *Mercury* are painted sometimes ushering of the Graces, to shew, that prudence and celerity, are requisite in thanksgiving and bounty. 4. *Seneca* *, and the *Mythologists*, by the three Graces understand three sorts of benefits, some given, some received, and some returned back upon the Benefactor; two look towards us, and one hath her face from us, because a good turn is oftentimes doubly required. They hold each other by the hand, because in good turns there should be no interruption; they are naked, or as others write, their garment is thin and transparent, because beauty should still be joyned with sincerity; their smiling face shews, that gifts should be given freely: They are still young, because the remembrance of a good turn should never grow old; they have winged feet, to shew, that good turns should be done quickly, *Eis dat qui cito dat*. 5. They that will be bountiful, must take heed they exceed not, lest they make themselves as naked as the Graces are painted. There is a mean in all things, and no man should go beyond his strength; he may be bountiful that hath *Euronyme* for his wife, that is, large possessions and patrimonies, as the word signifieth. 6. There be many unthankful people, who are content still to receive benefits, but never return any. These are they that strip the Graces of their Garments, and have reduced free hearted men to poverty. 7. The Graces are called in the Greek *Charites*, *ἀρετὴ καὶ χάρις*, *χαρίεις*, from joy, or from health and safety; and they still accompany the Muses, *Mercury* and *Venus*; to shew, that where learning, eloquence, and love are conjoyned, there will never be wanting true joy, health and contentment. 8. I think by the three Graces may be meant three sorts of

offriendship; to wit, honest, pleasant, and profitable: honest, and pleasant friendships, which are grounded on vertue and delight, look towards us, because they both aim at our good: But profitable friendship looks from us, as aiming more at her own gain, then our weal; which as *Seneca* saith, is rather traffick, then friendship. But all friendship should be naked, and without guile and hypocrisy, like the Graces, still young and chearful, and still nimble and quick to help. 9. By the three Graces, I suppose also, may be meant the three companions of true love: Of which, *Aristotle* * speaks, to wit, First, Good will or benevolence; Secondly, Concord, or consent of minds, *Idem velle & idem nolle*; Thirdly, Bounty or beneficence. These three, like three Graces, look one upon another, and hold each other by the hands; these ought to be naked, pure, still young; and where these three are found, to wit, good will, concord, and bounty, there shall not be wanting the three Graces; that is, first, † *Thalia*, A flourishing estate; secondly, *Aglaiā*, Honour or glory; thirdly, *Euphrosyne*, True joy and comfort; for these are the Handmaids of Love. 10. Faith, Hope, and Charity, are the three Divine Graces, pure and unspotted Virgins, Daughters of the Great God; sincere and naked without guile; looking upon one another, and so linked together, that here in this life, they cannot be separated one from the other, but their posture is somewhat different from the other Graces: For of the other, two look on us, the third hath her back to us. But in these three Divine Sisters, one only looketh to us, to wit, Charity; the other two, Faith and Hope, fix their eyes from us upon God. Faith is *Aglaiā*, the glory and honour of a Christian: Hope is *Euphrosyne*, that which makes him joyful, we rejoyce in Hope: And Charity that is *Thalia*, which would make our Christian state flourish and abound with all good things, if we would admit of her company amongst us: But by reason there is so little Charity, I doubt me, there is as little Faith and Hope; for reject or admit of one, you reject and admit of all.

CHAP. VIII.

H.

HALCYONE.

Hyginus. Apoll. l. 1. Nat. Com. l. 8. c. 16. Servius in Geor. l. 1. Lucian. in Alcyone. Ovid. Met. 11.

HAlcyone or Ceyx, was the son of Lucifer and Philonis; and husband to Halcyone, the daughter of Æolus and Epyale; she cast her self down from a Rock into the Sea, when she saw the dead body of her husband floating on the water; who with his ship, were cast away in a storm. These being pitied by the gods, were turned into Birds of the same name Halcyones, which we call King-fishers.

The INTERPRETER.

Virgil. Terence. Seneca.

1. **A** Pollodorus thinks that Ceyx was turned into a Seamew; and Halcyone his wife into a Kings-fisher; which judgment fell upon them for their pride; for he thought himself to be Jupiter, and she called her self Juno. Thus pride, we see, never goeth unpunished. 2. He was a head-strong man, and would not be dissuaded by his wife from going to Sea. Many men by slighting the wholesome advice of their Wives, or other friends, have been brought to misery and ruine. 3. It is dangerous to abound with too much outward prosperity; for this is oftentimes the cause of pride, oppression, and other sins, and consequently of destruction: For mans mind cannot contain it self within compass, *Nec servare modum rebus sublata secundis.* For this Ceyx or Halcyone, was very rich and beautiful, and nobly descended, which puffed him up with pride and ambition. 4. It is dangerous to yield too much to sorrow for the loss of friends. Moderate grief is decent, but *ne quid nimis*; *nec sicci sint oculi, nec fluant.* Immoderate sorrow hath proved dangerous both to soul and body. Halcyone with too much grief, became desperate, and drowned her self.

5. Lucian

*Lucian writes; that such is the love of the female Halcyone, to the male, that she carries him, when he is old on her wings. And they write, that when either of them dies, the other mourns divers days together; a notable example of conjugal love. 6. They write, that about the Winter solstice, the Halcyons make their Nests, and lay their Eggs, at which time the Sea is then calm. Hence comes the Proverb of Halcyonian days, for quiet and happy times: And this favour, they say, Amphitrite, and the other gods, bestowed upon these Birds for their piety to each other: But indeed, the true cause of this calm, proceeds from the Suns station; who being come to the Tropick, seems to stand still, because for a fortnight, there is no sensible variation of the Suns motion, which is the reason that there is no great commotion in the air, which is moved by the Suns motion. 7. The Halcyons make their Nest so curiously and strong, that neither the water can enter into it, nor is it easily broken; by which we see the natural affection of dumb creatures to their young ones; as also their wonderful providence, cunning, and industry, which may check the unnaturalness, and improvidence of some Parents towards their children. 8. The Halcyons or Halcydons were said, I think, to be begot of Lucifer, because these Birds begin to chirp or sing about break of day, at the rising of Lucifer, or the morning Star, whose song is mournful, *Raptum conjux Ceyca gemit illa dolens vocem dedit.* Hence Cleopatra for the great lamentation of her Mother, was called Alcyone. 9 These King-fishers were begot of heavenly Lucifer and Philonis, that is, of light and love; and as Theocritus saith, they assuage the Waves & Sea, the South, and East winds, *σοφρ σφσι τε τὰ κύματα, & ἡ δὲ λαοσαν, τὸν τε νότον, τὸν τε ἑσπ.* But there are Birds in the world of a far other nature, which are the children, not of light and love, but of darkness and malice; not begot of heavenly, but of hellish Lucifer, who do not assuage, but raise the winds and storms, and disturb the sea of that state in which they hatch their eggs of dissention, and build their nests in troubled waters, where, they say, is good fishing; but their Nests are in danger to be dashed against the Rocks, let them take heed.*

Fluctus

Plin. l. 10. c. 32. & l. 18. c. 20. Eras. in Adag. Halcyonia circa forum. Plantar.

Arist. de animal. l. 5. c. 8.

Sen. Hera Oct.

Flac. l. 4.

Cel. l. 14.

c. 11.

Hom. Il. 1.

Μητὴρ Ἀλκυό-

νός -

λυπὴν δὲ

οἷον.

Flac.
Aug. l. 6.

*Fluctus ab undisoni ne forte crepidine saxi
Alcionis rapiam miserae fatumque lavemque.*

Θέστυς
Ποσειδών
Ζεύς.
in Lacon.
De soler.
animal.

These are the sons rather of *Alcyon*, the Giant, who stole away the Oxen of the Sun, and were overthrown by *Jupiter's* thunder. 10. *Pausanias* writes, that *Alcyon* was carried away by *Jupiter* and *Neptune*; perhaps, as she was standing on the Rock, *Jupiter*, that is, the air or wind blew her into the Sea. Whence this fiction of being carried away by *Jupiter* and *Neptune* might arise. 11. *Plutarch* shews, that the love of the *Halcyons* is so great to each other, that the male and female keep company together all the year, and not by fits, as other Birds do; and this society is not out of venereal desire, but out of love. I wish all married men and women would observe the same conjugal duty, love, and modesty.

Harmonia, See *Cadmus*.
Harpyæ, See *Boreas*.

H A R P O C R A T E S.

Hyginus,
lib. 1.
Chart. de
Imag.

This was the god of Silence, worshipped in Egypt with *Isis* and *Serapis*. He was the son of *Isis*, whom his Mother lost, and built a ship to find him out again.

The INTERPRETER.

Aug. de
Civ. Dei,
l. 18. c. 5.

Cato.

Cicero:

Harpocrates, called by the Greeks, *Sigalion*, was worshipped in Egypt; and always placed by the images of *Isis* and *Serapis*, with his finger on his lip, to shew, that neither the secrets of their Religion ought to be divulged, nor ought the Priests let any one know, that *Isis* and *Serapis* had been men. 2. *Harpocrates* was made a god, to shew us, that Silence is a special gift of God. *Proximus ille Deo qui scit ratione tacere*: Men teach us to speak, but God teacheth us silence. *Loquendi Magistros habemus homines, tacendi vero deos*. *Harpocrates* was painted with a Cap on his head, which was the symbol of Liberty, to teach us, that he only is a freeman, who can rule his tongue: *Virtutem primam esse puta compescere linguam*.
And

and true wisdom consisteth not so much in speaking, as *Cato* in silence; for which cause they write, that *Minerva*, the goddess of wisdom, was an enemy to the prattling Crow which she sent away: Therefore her picture is described by *Pausanias*, holding a Crow in her hand, to signify, that true wisdom hath the command of words; and he is wise that can hold the prattling Crow in his hand: For as it was true in *Catilin*, so it is in all others, where there is much tongue, there is little wisdom, *Satis eloquentia, sapientie parum*. 4. Not only was *Harpocrates* painted with his finger on his lip, whom *Ansonius* calls the Egyptian *Sigalion*, *Aut tua Sigalion Egyptius oscula signet*; but also, as *Joseph Scaliger* on that place sheweth, there were some of their gods so born, with their forefinger. *δακτύλω καπαρίζοντ*, fastned to their lips; as *Suidas* records of *Heraiscus* the Egyptian, *καπελάδων λέγειται ἀπὸ τῆς μὲν τοῦ ἐπὶ τοῖς χείλεσιν ἔχον τὴν καπαρίζοντα δακτύλον*, and perhaps *Harpocrates* was born after this manner. 5. *Austin* sheweth, that it was death for any one to say, that *Serapis* was a man, *Constitutum est, ut quisquis eum hominem dixisset fuisse, capitale penderet poenam*: which was the cause that *Harpocrates* his image was in all the Temples of *Serapis*. The like superstition is among the Romanists, who threaten fire and sword against those that shall speak or write against the Pope, or his errors and wickedness, lest it should be known he is a man, whom they adore as a god. 6. *Harpocrates* was a little child, born before his time, with imperfect limbs, therefore called *Exterreicius*, in Greek *Ἐξέρεικος*, born before the full months are finished; he being born before the organs of speech were perfected, and consequently dumb, was made by the Egyptians, the god of Silence. It's no wonder they made such an imperfect child a god, when as they made gods of Calves, and Dogs, Snakes and Crocodiles, Onions, and Garlick. 7. It is more likely that *Harpocrates* was a good Philosopher, who had taught men to prefer silence to speaking, and to be careful of their words; or else, as *Plutarch* saith, he corrected the false opinions of the gods, and taught his Scholars to be silent, or sparing to pronounce

In M

Salust.

Epist. 2

Paulin.

Aust.

l. 1, c.

L. 18. d

Civ. deis

c. 5.

Isid. de
Osrivis

pronounce any erroneous doctrine concerning God, which might give occasion of making him the god of Silence. 8. The Peach-tree was dedicated to *Harpocrates* by the *Egyptians*, because the Leaf of that tree represents the tongue in form, and the fruit of the heart. By this we are taught never to speak, except the heart and tongue go together, and never to speak without premeditation; for silence is to be preferred to rash speech. Therefore he was painted with the fruit and leaves of the Peach in one hand, and the other hand on his lip. He was painted with a Wolf's skin, beset with eyes and ears, to shew, that we should hear and see much, but speak little: And as the sight of a Wolf causeth silence in the man that seeth him; so should the sight and consideration of this picture teach us silence, and (as *St. James* speaketh) to be swift to hear, but slow to speak. 19. *Angerona* was the goddess of Silence at *Rome*; as *Harpocrates* was the god of Silence in *Egypt*. She was so called from *Angina*, the Squinzy, which causeth silence, and which she had power to send and cure; or she was so called, *Ab Angoribus*, from curing the anguishes and pains of the body and mind; and was worshipped in the Chappel, and on the Altar of *Volupia* the goddess of Pleasure, to shew, that they who with patience and silence endured pains and anguishes at last attained to great pleasure. Her feasts were called *Angeronalia*, kept about the middle of *December*: She was painted with a cloth about her mouth, and was called the goddess of *Βελῆς καὶ καιρῶν*, of Counsel and occasions; because a wise man should be careful of his tongue, counsels, and occasions, or of the time. 11. The old *Romans* threw the ceremonies of *Harpocrates* out of the City, and cast down his image, with the images of his Father and Mother, *Serapis* and *Isis*, in the consulship of *Gabinus* and *Piso*; but the new *Romanists* are of another mind, for they honour *Harpocrates*, as much as the *Egyptians* did, by enjoining Silence in matters of Religion, and sealing up the mouth of Scripture, which must not speak to the people in a tongue which they understand, so that *Angerona* is a great goddess in their Church.

H A R.

HARMONIA. See *CADMVS*.
HARPIÆ. See *BOREAS*.

H E B E.

She was the daughter of *Juno* begot without a Father; only by eating of *Lettice*; for *Juno* being invited to a Feast by *Apollo* into *Jupiter's* house, she presently conceived by feeding upon *Lettice*, and bare this *Hebe*; who for her beauty, was made *Jupiter's* Cup-bearer, till she disgraced her self by a fall in *Jupiter's* presence at a Feast, where she discovered her nakedness; by which means she lost her office, and *Ganymed* was chosen in her room.

The INTERPRETER.

1. BY *Juno* is meant the Air, by *Apollo* the Sun, by *Hebe* the fertility of the Earth, which is caused by the Air, being warmed with the Sun, and refreshed with cold and moist exhalation, which is meant by the *Lettice*. 2. By *Hebe* is meant the Spring, by *Ganymed* the Winter; both are *Jupiter's* Cup-bearers, both moisten the Earth. *Hebe* is beautiful, because the Spring is pleasant; but when *Hebe* falls, *Ganymed* succeeds; so when the pleasant time of the year is gone, Winter follows. 3. I think rather, that *Hebe* was the daughter of *Jupiter* and *Juno*, for *Jupiter* being the Heaven, and *Juno* the Air; by an influence of Heaven upon the Air, is caused both serenity and fertility in this inferior World. 7. *Jupiter* would have none to serve him, but such as were beautiful, as *Hebe* and *Ganymed*; neither would God be served in the Tabernacle by such as had any deformity or blemish; much less can they be fit to serve him, who have deformed and maimed souls: God is beauty it self, Christ was the fairest among the sons of men, and he will have his Sister and Spouse to be all fair; and for this cause he hath redeemed his Church, that she might be without spot or wrinkle, or any such thing. 5. Though *Hebe* had disgraced her self, yet *Jupiter* married her afterward to *Hercules*; by which is intimated, that youth is accompanied with strength and vigor of body. 6. *Hebe* was the sister of *Mars*, to signify, that wars do accompany youth, and fertility, or richness of soyl. 7. *Hebe* had a Temple ere-

L. 2

sted

sted to her at *Corinth*, which was a sanctuary for fugitive^s and idle persons; so idleness and wantonness abound most in those Countries which are blessed with a temperate air and a fruitful soil. 8. *Hebe* was wont to be painted in the form of a child, clothed with a rich garment of divers colours, and wearing garlands of flowers in her head: By this they represented the nature of the Spring, which is the infancy and beauty of the year, clothed with party-coloured fields and meadows, and graced with delightful and fragrant flowers. 9. *Adam* was created beautiful both in body and soul, therefore God delighted in him, and made him his servant; but by his fall he discovered his nakedness in the sight of God and Angels: Therefore was rejected and banished from Gods presence, and that earthly heaven in which he was; but afterward God taking pity of him, married him to *Christ*, the true *Hercules*, who only by his power subdued all the Monsters of the world. 10. Though *Juno* was at the feast with *Apollo*, in *Jupiters* own house, yet she conceived not till she ate Lettice. This may signifie, that the influence of Heaven, and heat of the Sun, are but universal causes, and do not work without the concurrence of the secondary, and that the matrix is unapt to conceive, if there be not a due proportion in it of heat and cold; for if it be too hot it corrupteth the seed, so excessive heat is a main cause of sterility. 11. *Jupiter* would be served by young *Hebe*, and young *Ganymed*, to signifie, that God will be served by us in our youth, which is the prime of our life: Therefore young men are not made for themselves, and their own pleasures, but to serve God. Remember thy Creator in the days of thy youth; and remember, young man, that thou must come to judgment. *Josiah* in his youth served the Lord. 12. *Hebe* fell in her younger years, and when she was at a feast; youth and feasting are dangerous temptations, and occasions of falling: young peoples feet are slippery; youth is more apt to fall than old age; which made *David* pray, Lord, remember not the sins of my youth. And that feasting is the occasion of much falling, is too apparent: for it made *Job* go to sacrificing, when his children went to feasting; and doubtless, if they had

not

not first fallen then in sin, the house had not fallen then on them. Therefore let all, especially youth, beware of feasting and drinking; which drinking matches, and merry meetings were fitly by the ancient *Greeks* from *Hebe*, called *Hebetria*. 13. If *Jupiter* did not spare his own daughter which he had of *Juno*, but thrust her out of her office, and drove her from his presence when she fell; then let not the children of God think, that they are more privileged from punishment when they fall, than others are; nay judgment oftentimes begins at Gods own house, and he will correct every son whom he receiveth. He neither spared the Angels nor *Adam*, that were his sons by creation; he spared not *Christ* his only begotten son by an ineffable generation; much less will he spare them that are his sons only by adoption. *Qui flagellat unicum sine peccato, num relinquit adoptivum cum peccato?* saith *Augustine*. 14. *Hercules* was not married with *Hebe*, till he was received into Heaven, and his spirit placed among the stars; so whilst our souls are in this earthly Tabernacle, they are deprived of that true beauty, youth, vigor, and alacrity, which they shall enjoy in Heaven. 15. In that *Juno* conceived not, till she had eat of the Lettice; by this perhaps, did they intimate, that Lettice accidentally is the cause of fecundity; for as *Dioscorides*, *Mattheolus*, and others shew, Lettice, or the seed thereof is good against the *Gonorrhæa*, and also against nocturnal pollution in sleep, which are hindrances to procreation. 16. In that *Jupiter* removes *Hebe* from her office and his presence, We see in what slippery places Princes favourites are, and how suddenly the affections of Princes are altered: *Siet quicunque volet libens aule exlimine lubrico, Me dulcis saturet quies.*

H E C A T E.

She was the daughter of Night, or of Hell, and the Queen of Hell; of a huge stature, and deformed face, having Snakes instead of Hairs, and Serpents for Feet. She was accompanied with Dogs, and had three heads, to wit, of a Horse, of a Dog, and of a Man, and of a wild Hog, as some think. She is called Luna, Diana, Proserpina, Hecate, Juno, Lucina.

The INTERPRETER.

1. **H**ecate is so called, either from ἑκατον, that is, an Hundred; because she hath a hundred ways of working upon sublunary bodies, or because of the hundred-fold increase of grain, which Proserpina, or the Earth yieldeth, or from the Hecatombe, or one hundred sacrifices that were offered to her; or from the one hundred years walking about the River Styx, of those souls whose bodies are unburied; *Centum errant annos, volitantque hæc littora circum*, Or from ἑκατό, which is one of the titles of Apollo, whose sister Hecate was; and he is so called, from shooting his darts or rays afar off.
2. Hecate was said to be accompanied with dogs; by which are meant the Furies, and by these the tortures of an evil conscience, which most of all howl and rage in the night, of which Hecate is Queen.

— *Visæque canes ululare per umbram*

Adventante dea: —

therefore her sacrifices were performed in the night, and she was howled or called upon in the night by her Priests. *Nocturnisque Hecate trivis ululata per urbes*, and her sacrifices were black; by all which the Poets elegantly signify the terrors that accompany the guilt of sin, chiefly in the night; for then it was that Job complains, he was affrighted with visions, and terrified with dreams; and David saith, that his soul refused comfort in the night. 3. Hecate was said to be the goddess or protectrix of witches, because witches do work most in the night, and the time of darkness is most fit for such works of darkness, and for such as are the servants of the Prince of darkness. 4. Rich men were wont at night when they were going to bed, to place a Table for Hecate in the High-ways, which they furnished with Lupins, Mallows, Leeks, and other mean and savourless Gages, which the poor in a confused manner snatched all away, while the rich men were asleep; hence arose those Proverbs, *Hecateæ cæna*, for a mean and beggarly supper: as also for a tumultuary or confused Feast: And *Annus dig-na Hecateæ sacris*, for a miserable, beggarly, or poor woman. Rich men now adays use (when they are ready to

to sleep their long sleep, or to die) to bequeath some small share of their ill-gotten goods to the poor; and as it fared with these rich Romans, so doth it now with our rich cormorants. The wealth which they have with much care and pains been scraping together all their life, is oftentimes dissipated and snatched away by strangers: And we see that the poor are more beholding to rich men in their death, than in their life. 5. Hecate is called Trivia, because she hath the charge of high-ways, because the high-ways are discernable by the Moon-light, which in the dark are not easily found out; and because the high-ways are barren or fruitless. Hence Hecate is said to be a perpetual Virgin. 6. Hecate was said to affright and terrify men; by which, I suppose, the Poets meant, that fear and terrors proceed from an evil conscience. 7. Hecate was the name of a cruel woman, who delighted in hunting, and instead of killing or shooting beasts, murdered men. Sure she had been a fit wife for that mighty Hunter Nimrod. 8. The common conceit is, that Hecate is so called, whilst she is in Hell; Luna, whilst she is in Heaven, and Diana on the Earth. But I could never find the reason of this conceit; therefore I do suppose that the Moon hath these three names for her divers affections or aspects; for in the Full, she is Luna, quasi *Lucens una*, giving light alone, for then the stars shine not, though some of them are seen. So she is called also Lucina and Diana, ὡς ἡ Ἥδης; for the light of the Moon is a special gift of God. Her other name Proserpina, which is a *serpente*, hath relation to her increase and decrease; for her light (as it were insensibly creeping) comes and goes: But her third name Hecate, was given to signify the change, in which she affords no light at all; but then seems to be the Queen of Hell, or of darkness. Hence she is called *Diva triformis*, by Horace; Trivia and Tergemina, by Virgil; Τεκεφαλὴς, by the Greek Poets. 9. By Hecate, may be meant affliction, which is ἑκας from afar, for all afflictions are from Heaven. As Hecate was the Queen of Hell, so affliction subdues hellish affections in us. *It is good for me that I was afflicted*, saith David. Hecate was deformed and terrible, so afflictions to flesh and blood are unpleasant

and ungrateful. The dogs which accompany *Hecate*, are the molestations and anxieties of mind that follow afflictions, the Serpents hair, and feet of *Hecate* do signifie the prudence and wisdom which is got by affliction. The three heads, of a horse, a man, and a dog, may shew us, that whosoever is afflicted, must have the strength of an horse to bear that burthen; the faithfulness of a dog, who will not forsake his master, though he beat him; and the wisdom of a man, to know that correction is needful to subdue our corruption. 10. *Hecate* is the true emblem of a Whore, who is indeed the child of Hell, and queen of the night, for she domineers in times of darknels: Her snaky hairs, and serpentine feet shew her crafty and poisonous disposition. The body of *Hecate* was not so ugly and deformed as the soul of an harlot; though abroad she hath the face of a man, yet at home she is no better then a ravenous dog, a wanton jade, a wild bore; her company are barking dogs, as bad as *Affairs*, who in time will worry the young gallant, and devour his estate also: *Quæ cum foris sunt, nihil videtur mundus, &c. Omnia hæc scire, salus est adolescentibus*, Terent. in Eunuch.

H E C T O R.

Homer, Euripides, Virgil. *He was the son of Priamus King of Troy, and Hecuba; being the strongest of the Trojans, he killed Patroclus, Proteusilaus, and many other of the Grecian Captains, but was at last killed himself by Achilles, and his body dragged about the Walls of Troy; till Priamus had by a great sum of money redeemed the body, and buried it.*

The INTERPRETER.

1. *Pausanias* records, that the *Thebans* were warned by the Oracle that if they would be happy and abound with wealth. *Ἄν' ἐδύλντε πάτραν δίκειν σὺν ἀμύμωνι παύτω*, they should transport the bones of *Hector* from Troy thither; whence we see the Devils cunning in confirming superstition and idolatry: and from such practices, the Church of Rome learned to consecrate and transport dead Bodies. In that *Achilles* dragged his dead body about the Walls of Troy, we see the barbarous pride and insolency of the conqueror, *Victoria natura insolens, atque superba*. st. 3. Whereas *Hector* did provoke *Achilles*

to combat, and might have avoided the danger, by saving himself within the Walls, but refused aid, and rejected the counsel of his parents and friends, trusting to his own strength; We see how men run headlong unto their own ruine, by presumption and security, and how there is no avoiding of death, when the fatal hour comes, *stat sua cuique dies*. There is no policy in slighting an enemy be he never so weak; for *habet & musca splenem & formica sua bilis inest*; but to slight so potent an enemy as *Achilles* was, is madness, whereas *Seneca* adviseth us to avoid a potent adversary as we would do a storm; this was the fault of *Hector*. 4. It was no wonder that *Hector's* body was abused by *Achilles*, seeing he had abused the dead body of *Patroclus* before; this is the Law of Retaliation. Therefore let every one in his prosperity use moderation, and let us deal with others, as we would be dealt with our selves. 5. *Hector* was the bulwark, pillar, and chief safeguard of Troy, who for ten years together maintained and defended it against the Grecians, but he being dead, it shortly became a prey to the enemy: this the Poets fully express; *Decimum quoque disulit Hector in annum; Hectoris, Aeneaque manu stetit; O lux Dardania, spes o fidissima Teuerum*. So *Seneca*, *Columen patriæ, mora factorum: tu presidium Phrygiæ fessis: tu murus eras, humerisque tuis, stetit illa decem sulca per annos: tecum cecidit, summusque dies Hectoribus idem patriæque fuit*; therefore *Pindarus* calls him: *Ἰδίας ἀμύχονας ἐσθλὴν κλονά*, the inexpugnable and firm pillar of Troy, he is called by *Andromache*, in *Homer*, *ὁπισθεπύλας*, the Inspector, Bishop, or Overseer of Troy; and in another place, the onely defender of their Gates, and long Walls, *Ἰδίας σφιν ἔρυσσι πύλας καὶ τείχεα μακρὰ*, they used to call *Hector* the hand of Troy, saith *Philostratus*, *ἐσθλὸν καὶ ἡγεμόνα*; therefore *Apollo* had more care of *Hector* alone, then of all the Trojan Army, to let us see of what value one man may be above the rest, in an Army, City, or Kingdom: so that oftentimes the loss of one man, is the destruction of all; then as *Tully* was called the Helm, *Marcellus* the Sword;

Falins

Virg. *Æn.* 10. *Hom.* 11. 20.

Fortunam reverenter habet. *Mart.*

Virg. *Æn.* 9. & 11. *Sen.* in *Troad.* *Pind.* *Od.* 2. *Olymp.* *Hom.* 24. *Iliad.* 6. 22. *Iliad.* *Phil.* *str.* in *imag.* *Hom.* 11. 8.

Fabius, the Buckler of the Roman State; as *Elias* was called the Horseman and Chariot of *Israel*. So *Hector* is called by *Hom. Ili.* 15. *Homer*, the Eagle of *Troy*, who drove the *Grecians* like Geese before them, *ὡς ἐγείδων πετελιῶν ἀέθλοισιν ἰθὺς ἐφορματῶν πετιμὸν παρὰ βοσκαυδῶν χλυῶν.* 6. Though *Hector* was an excellent Captain, yet he was in some things too rash, bold, and arrogant; as, when he would have ventured over the *Grecian* trenches; when he rushed unadvisedly upon the *Grecian* Army, not without great danger of himself and others; when he slighted too much the strength of *Achilles*, and relied on his own too confidently; whereas notwithstanding he was overthrown with one blow of *Diomedes* his spear. Therefore it becomes great Commanders to be modest and moderate. 7. *Hector* was called the Hand, *Aeneas* the Mind of *Troy*; and that *Aeneas* did more hurt the *Grecians* by his wisdom, the other by his strength, *πείω παρέχεν αὐτοῖς πρᾶγμα-τα ἄνδρῶν σωροῦντα, ἔτα.* Strength and Policy do well in an Army together; but of the two, Policy is the better. 8. *Hector* was a cruel man, as both his looks and actions did shew. For *Homer* compares his eyes to the *Gorgons*, and for his delight in blood and murderings, he calls him *ἀνδρὸφόνον*, the Man-slayer. Clemency is the greatest glory and ornament of a General; for which *Cicero* commends *Cæsar*; *Nulla de virtutibus tuis nec admirabilior, nec gravior misericordia.* 9. *Hector's* body was preserved from putrefaction, and defended from the dogs, by the help of *Venus* and *Apollo*; she by anointing it, *Ποδὲν ἑλαίῳ*, with the oyl of *Roses*; and he by casting over the body, *Κυάνεον νέφος*, a black cloud. *Venus* was the goddess of Love, and *Apollo* the god of Wisdom. Hence we may learn, that it is Love and Wisdom of God, that preserves our souls from the assaults of evil spirits, those infernal dogs, and will preserve our bodies from eternal corruption. 10. In that, *Homer* brings in *Hector* talking with his horses, *Plutarch* gathers from thence, that he was of *Pythagoras* his opinion, concerning Transmutation of our souls into beasts, and of theirs into our bodies. I am not of his opinion, that there is a community of souls; but I find

find it too true, that many mens affections and minds are too much set upon dogs, horses, and other beasts; and though there are not in mens bodies the souls, yet there are too many qualities of beasts and bestial dispositions. 14. Our blessed Saviour is our true and only *Hector*, the Glory, Pillar, and safeguard of his Church; the great Eagle that will scatter our enemies like Geese before us; the Hand to defend, and the Mind to counsel us; whose presence only brings safety & true happiness to his Church. His body was worse mangled by the souldiers, then *Hector's* was by *Achilles*; but the love and wisdom of his Father, defended his body from the dominion of death, Satan, and the other black dogs of hell, as also from putrefaction; according to that, *Thou wilt not leave my soul in Hell, nor suffer thy Holy one to see corruption*: From which, his Father redeemed him, not with gold but with his power.

H E C U B A.

She was the daughter of *Dyamas*, or as others write of *Cisseus*, or else of the River *Sangarius* and *Merope*. She was the wife of *Priamus*, and mother of *Hector*, *Paris*, and many other children. Being great of *Paris*, she dreamed, that she had a burning fire-brand in her belly, which caused *Paris*, when he was born, to be exposed to the mercy of wild beasts. Afterward *Hecuba* cast her self from a Rock into the Sea, and was turned into a dog; whence that Sea was named *Cyneum*.

The INTERPRETER.

1. *Hecuba* was said to be turned into a Dog, because she fell into an impatient railing and scolding against the *Grecians* for the murder of her husband, children and friends; for the loss of her Countrey by them, and for her own captivity by *Ulysses*. And truly, not unfitly may the impudent railing speeches of some women be compared to the barking of dogs; neither is there any thing more like a barking Cur, then a railer, or scold, which if they would duly consider, they would be more moderate in their tongues, and circumfpect of their words. 2. These transformations of men and women into dogs, wolves, and other beasts, which we read in old writers, were imaginary, nor real; for Satan cannot transform substances, that being the proper work of God;

Psal. 16:
Hygin. l. 1.
Apollod. 4.
63.
Ovid. 1.
13. Met.
Ob animi
acerbita-
tem fin-
gitur in
canem
versa.
Cic. in
Tuscul. 3.
Omnia
mala in-
gerebat,
Græc.
Plaut. in
Menech.
Aug. de
Civ. l. 18.
c. 18.
Thom. in
2. Sent.
d. 7.
Del. Rio
in Mag.

therefore the phantastie of melancholly men being disturbed, they imagine themselves to be Wolves & Dogs; and men have like Wolves lived in the woods and have proved ravenous, and as dangerous as Wolves; and such as are bit by mad Dogs, turn mad, and bark like Dogs, the essential form of man notwithstanding remaining the same, and the matter also; so then *Hecuba* was still a woman, though she seemed to her self to be a dog; and so *Seneca* must be understood; *Induit vultus feros; circa ruinas labida latravit suus; Troje superstes, Hecubi Priamo sibi;* and so *Euripides*, in saying she was to be a dog with fiery eyes, *κῶν γνήσι πύρσ' ἔχουσα δόγματα.* for he means of her impatient railing, *ἐπὶ πύρσ' ἔτι καὶ λῖαν δεικνύσασθαι;* seeing she was so bold and violent in her mouth. 2. She may be said to be turned into a dog, because the *Grecians* used her like a dog, in kicking and flinging her into the Sea, and overwhelming her with stones, being impatient of her railing tongue; and as they used her, so they called her a dog, and to her perpetual infamy, called her grave *Cynosenia* near the river *Rhodus*; as if you would say, a dogs grave. 4. In *Hecuba* we see the Image of all humane calamity; she was a queen, the mother of many children, rich, fair, honourably descended; but she lived to see her husband *Priamus*, and her children, murdered before her eyes, her Countrey burned and ruined, her friends and acquaintance either murdered or captivated, her self carried away captive by *Ulysses*, whose life she had saved and done him so many courtesies, as he confesseth himself. *Hec.* *ἔπειτα δὴ τ' ἔξ' ἐπὶ μὲν φανέει χθονὸς, Ulys.* *ὡς εἰσέρεαν εὐργ' ἡλίῳ τόδε,* he confesseth that it is by her means he enjoyed the light of the Sun; yet like an unworthy ungrateful man did her all the hurt he could, *κακῶς ὃ ἔσον δύνει;* & lastly, she was killed & buried under a heap of stones like a dog. What madness is it to trust to humane felicity, then which nothing can be more vain & frivolous; nor without cause therefore is she named by

Euripides, *παύλα*, the most miserable of *ἡ πᾶντα νεκρῶν ἀνδρῶν καὶ γυναικῶν σποράν κακῶσι*, who exceeded all men and women kind in misery; but let us see her Epitaph in *Antiphila*.

Quæ

*Quæ regina fui, quæ clara nota Dymanto;
Quæ Priami conjux, Hecuba quæ genui;
Hic Hecuba injectis perii super obruta saxis;
Sed rabie lingue me tamen ultra prius.
Fidite ne regnis, & prole, & stirpe parentum,
Quicunque hoc nostrum σῆμα κυνδὲ legitis.*

5. As the *Grecians* called *Hecuba* dog, so it was an ordinary term, and chiefly among souldiers, to call their enemies dogs; so oftentimes they call the *Trojans*, & the *Trojans* them, by this name, as may be seen every where in *Hommer*: hence the *Cynic Philosophers* for their impudence and immodesty, as also for their liberty in railing, were called dogs. 6. *Ulysses* was the first that flung stones at *Hecuba*, whose example the other *Grecians* followed, and therefore he was so affrighted by her Ghost in the night time, that he was forced to erect an empty tomb or herse to her in the harbour *Edisse*, so called from his name *Ὀδυσσεύς*, where we see the extreame ingratitude of *Ulysses*, & the guilt of his own conscience, which in the shape of *Hecuba* tormented and affrighted him. 7. When *Jupiter* had sent the rain-bow, to perswade *Priamus* to go to *Achilles*, and redeem *Hectors* body from him, promising his assistance, his Wife *Hecuba* would have dissuaded him from going, under pretence, that *Achilles* was cruel and no ways to be trusted; yet *Priamus* would not hearken to her, but preferred *Jupiters* command to her advice. I wish *Adam* had been so wise as to prefer Gods commands to his wifes counsel: too many women like *Hecuba*, stick not to counsel their husbands in things contrary to Gods laws; and too many husbands are so uxorious as to hearken to their wives, and prefer their foolish counsels to the wisdom of God. 8. *Hecuba* had two onirous dreams; the one was concerning the fire-brand which came out of her belly and set *Troy* on fire; the other concerning the spotted Hind which the Wolf snatched from her bosom, and tore with his bloody teeth: the fire brand was *Paris*, her son, who proved so to *Troy*: the hind was *Folyxena*, her daughter, whom *Pylarchus* sacrificed to his fathers ghost: this I alledge not that we should superstitiously observe every dream, much less be troubled with them,

*κυνδὲ
ἄν. δον
ματῆ-
ρῶν
ὑπ' αὐτῆς
ἐν νυκτὶ.
Isacius
in Ly-
cophron.*

*Homeri
Il. 24.*

*ἔιδον δ'
βαλὶάν
ἐλαφον.
Eurp.
Hec. Act.
1.*

*In Agom.
In Hec.
Act. 5.*

*Torua
canino
latravit
vultu. Ju-
ven. Sat.
10.
Strab.
1. 13.
Georg.*

*Euripid.
in Hec.
Act. 2.*

*Εὐριπίδης
ἐν Ἡέκβῃ
ἀ.*

them, as many are: for there are many idle dreams, either proceeding from the distemper of the brain and imagination, or else from Satans insinuation; only we ought to observe natural dreams, which arise from the bodies constitution, as Physicians use to do, and much more these divine dreams, which are sent by God, either to terrifie the wicked, or to comfort and instruct the godly. 9. *Hecuba* dreamed she had brought forth a fire-brand, and so she did bring forth one, *Cissais* pregnant *tædas enixa jugales*; & face pregnant *Cissæis regina Pain creat*; *ἑδὸξέ τε κείνῃ διὰ πυρὸν*;

*Illa sibi ingentem visa est sub imagine somni
Flammiferam pleno reddere ventre facem.*

Hecuba then brought forth one fire-brand; but alas, the Church of Christ, the Mother of us all, hath brought forth more then one fire-brand; and she is continually breeding such Torches as afford her no other light but that which is dismal and destructive, and sets her on the flames of contentions and civil discords.

HELENA.

She was the daughter of *Jupiter* and *Læda*, with whom *Jupiter* conversed in the form of a Swan, of whom came two Eggs; of the one were *Pollux* and *Helena*, of the other *Castor* and *Clytemnestra*. *Helena* was the most beautiful of all others in her time, and was carried away by *Theseus*, but was restored again, and married to *Menelaus*; afterward was carried away by *Paris*, which occasioned the Trojan war; but after the death of *Paris*, she married with his Brother *Deiphobus*, whom she betrayed to *Menelaus*, and so was reconciled to him again.

The INTERPRETER.

Helena, call'd also *Tyndaris*, from *Tyndarus*, the husband of her Mother *Læda*, as *Hercules* was call'd *Amphitruonides*, though not *Amphitruo*, but *Jupiter* was his father; so *Helena* was *Jupiter's*, not *Tyndarus* his daughter; she is also called *Pleuronia*, from *Pleuron* her great grand-father, but indeed she was the daughter of *Tyndarus*, and *Hercules* of *Amphitruo*, yet both called *Jupiter's* children, he for his divine and extraordinary strength, she for her excellent beauty; which notwithstanding was only outward; for she

had

had a deform'd soul, playing the strumpet, not only in her younger years with *Theseus*, to whom she bore *Iphigenia*; but also being married to *Menelaus*, forsook him, and became a whore to *Paris*; and not content with him, committed incest with *Corythus*, the son of *Paris* and *Oenone*; after ward betrayed the City of *Troy* to the *Grecians*, and treacherously caused her husband *Deiphobus* to be murdered in his bed by *Menelaus*, *Inter testā vocat Menelaum & limina pandit*. Thus we see, that the outward beauty of the body, without the inward graces of the mind, is but a gold ring in a Swines snout. 2. *Helena* by some is called the daughter of *Læda*, but by others of *Nemesis*; both may be true, for one woman may have two names; she was called *Læda* whilst she lived, but *Nemesis* being dead; or else, as *Apolledorus* writes, *Jupiter* fell in love with *Nemesis*, who to avoid the danger, turned herself into a Goose, and *Jupiter* converted himself into a Swan: She having brought forth an egg, gave it to *Læda* to be kept, out of which *Helena* being hatched, was bred by *Læda*, and so was called her daughter. 3. *Helena* was made a Star, as her brother *Castor* and *Pollux*, although these be rather exhalations, then constellations. Thus the *Gemites* left no room in heaven for honest men, having filled it with Tyrants, Whores, Adulterers, and Murtherers. 4. As *Castor* and *Pollux* were favourable stars to Seamen, so *Helena* was an unlucky star, always causing storms, as may be seen in *Seneca*. *Non illic geminum Tyndaridæ genus, Succurrunt timidis sidera navibus*. So *Statius*:

Oebalii fratres vobis pontusque polusque

Lucae; Illiacæ longe nimbosu sororis

Astra fugate precor, totoque excludite calo;

So *Horace*: *Clarum Tyndaridæ sidus ab intimis*

Quassas eripiunt æquoribus rates.

It is not likely that she who was a pernicious firebrand, and the ruine of so many people in her life time, should be propitious and favourable to them after death. 5. We have many such lights in these days, as *Helena* was in her life time: She held out a light torch which set all *Troy* on fire, *ἐν οὐδὲς ἑλὲν χερσὶν ἀπὸ δέκνου το πῶνλῳ*. And when her star shineth it raiseth storms: So we have dismal

lights,

Virg.

Æn. 6.

Homer.

Theocrit.

Euripid.

Ovid.

Pausan.

Stasimus.

Hyginus.

Apolled.

1.3.

Dioscouri,

Tyndari-

dæ, fra-

tres Hele-

næ, Oe-

balii fra-

tres ab

Oebalo

Rege La-

conia.

Fratres

piloati.

Vide Hor.

Stat. Ca-

tul. &c.

Sen. Her.

Fur. Sta-

tius, Syl-

1.3.

Tryphiod.

Ilia ex-

cid.

lights, by which the Church is not comforted but set on fire. & consumed; by which peace and tranquillity are not procured, but storms of civil dissention are raised & fomented; their light is like the fatal and terrible light of a Comet. *Sanguineum lugubre rubens*. 6. It standeth with the justice of God, to suffer the children to fall into the same wickedness of their parents, that so he might take occasion to punish the parents in their children. Thus *Leda* broke her faith to her husband *Tyndarus*, and committed whoredom with *Jupiter*; therefore both her daughters fell into the same sin, and violated their conjugal faith to their husbands. *Helena* to *Menelaus*, and *Clytemnestra* to *Agamemnon*. Thus of a bad tree seldom comes good fruit; & commonly such as the parents be, such are the children; a Crows Egg is no better then the Crow her self: *Καὶ κακὸν ὡς κακὸν ὄν*. 7. It might seem strange that the sin of one *Paris*, in ravishing *Helena*, should bring so universal a destruction, as the turning of a whole City into ashes: So that it is most true which the Poet saith, *Πολὺν καὶ σύμπασιν πόλιν κακὴ ἄνδρος ἐπαυροῖ*. But we must know that *Paris* was a Prince, his sin was exemplary & doubtless countenanced; as appears by the Trojans refusing to make satisfaction or restitution; and denying that *Helena* was in the Town, or that there was any such rape, when the Grecians demanded her. 8. God did justly punish the Grecians by the law of retaliation, for they had been guilty themselves of two rapes; one was, when they carried away *Medea* from *Cholchis*; the other, when they carried away *Europa* from *Phenicia* to *Crete*, and refused to make restitution, which encouraged *Paris* to serve them with the same sawce, and to carry away *Helena*. Thus we see, that the same measure we mete to others, the same shall be measured to us again. 9. It is dangerous to let Virgins be alone, for they are apt to be carried away, if they be eminent either in beauty, wealth, or parentage. Thus was *Europa* carried away by *Jupiter*, *Orythya* by *Boreas*, and *Helena* by *Theseus*. 10. And as great danger there is in young womens nakedness, which ministrereth fuel to the fire of lust; for *Helena* was ravished by *Theseus*

Virgil.
Æn. 8.

Athen.
1. 6.
Paus. in
Attic.

Hesiod.

Herodot.
1. 1.

Ovid. E.
pist. 15.

seus, when she was wraffling naked, with other naked Virgins; in what danger then do they cast themselves, who expose their naked breasts & shoulders to the publick view, and that in the house of prayer, at the time of prayer, when as women should be then covered because of the Angels. 11. *Paris* confesseth that he did undergo great dangers, and passed over many seas for the love of *Helena*; *ἦς ἐνεκεν τέτληκα καὶ οἰσμάτω πόδα περιῆσαι*. Thus we see what pains men take to go to hell; whereas few there are, who for the love of heaven will venture all. 12. We ought with *Job*, to make a covenant with our eyes, and to have a special care of those windows by which lust enters into the soul; for *Helena* confesseth, that when she looked upon *Paris*, she could not be satisfied with gazing on him, *καὶ οὐδ' ἐκ εἶχον ὀπότε*, and that she was ravished with admiration at the beauty of his countenance, *ὅτε δ' ἐπαμβήσασα, ἔγχε*. So it was with *Mars*; *Mars videt hanc, visumq; cupit*; and with *Qu. Dido*, *Neq; oculos explere tuendo*, we had all need to pray, *Lord turn away our eyes from beholding vanity*. 13. We may observe how God doth frustrate the hopes of wicked men; for *Paris* having carried away *Helena* from her husband, with a great deal of wealth, and having violated the rights of hospitality, was sailing home to *Troy*, but by a contrary wind, was driven upon the coast of *Aegypt*, where being forced to land, was brought before *Proteus*, King of *Aegypt*; and being accused of rape and theft, was forced to avoid the Kingdom, and to leave behind him his ill got purchase both of goods and wife; thus the hopes of the wicked perish and rot, as the Scripture speaketh. 14. Let us also observe, the severity and justice of God against sin; for *Helena* having been the cause of so much mischief and ruine; as of a War against the *Athenians* by her brothers *Castor* and *Pollux*, in which *Theseus* his mother was carried away captive; of a ten years War against *Troy*, in which many thousands both Grecians and Trojans were lost, and the City utterly ruined; of great calamity to her husband *Menelaus* in forsaking his bed; of incest with her son in law;

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Coluthus de rapto Helena. Ut jugulent homines surgunt de nocte latrones: Ut te ipsum servas non expergisceris? Coluthus de rapto Helena. Ovid. Virgil. Herodot. 1. 2. Troja ex patrie communis Erin. Virg. Æ. 2. πῶδων καλίστα, Eurip. κακὸν μὲν ἔχον, ὀφρυβόνα. Paus. in Corin. Plaut. in Thef. Leonic. 1. 2. Var. hist. c. 13.

Lycoph. of the cruel murder of her other husband *Deiphobus*; she
in Cassan. was at last driven from her house, and banished out of
Pausan.in her Country, by *Menelaus* his children, and fled to *Rhodes*
Lac. He- to *Polyxena*, the queen then of that Island, her old acquaint-
rod. l. 1. tance: whose servants abhorring such a monster, carried
dy 2. her away as she was naked, washing her self in her cham-
 βεῖλαν οὐδ-
 ῶροι, &c.
in Chari- ignominious end; it is true then that *Herodotus* saith,
demo. μεγάλων ἀνδικημάτων μεγάλοι εἰσὶ αἱ πινυόμεναι πρὸς τῷ
 θεῶν; God punisheth great sins, with great plagues. 15.
Lucian. *Lucian* writes, That the gods would have their sons go to War,
in diar. and to revenge the rape of *Helena*, though they knew they should
judic. be killed there, because they thought it no less glory to dye for
Luciun. *Helena*, then to be born of the gods; how much rather should we
in Gall. strive to dye in defence of our Country and Religion, which
Flet. quo- ought to be fairer to us, and dearer, then any *Helena*. 16. It
que ut in was *Venus* that made up the match between her sister *He-*
Speculo *lena* and *Paris*, in recompence of his judgment for prefer-
rugas ing her to *Juno* and *Minerva*; *Venus* was a whore her self,
conspexit therefore no wonder if the entice her sister to the same
aniles sin; and surely *Venus*, or unbridled lust, is the cause of all
Tyndaris, wickedness; *Nox dy amor, vinumq; nihil moderabile suadent.*
& secum 17. *Helena* was said to be begot of a Swan, because of her
cur bis sit white skin, and of her long white neck like a Swans; and
rapta re- she was feigned to proceed from an Egg, because she had
quiri: a tender and delicate body, as *Lucian* sheweth, who not-
Ovid, Me- withstanding when she grew old, looked as deformed as
tam. 15. *Hecuba*; & when she was dead, her scul was like the sculs
 αἱ χλιδαι
 νηεῖς τοῦ
 τοῦ ἀνδρὸς
 θυναί, &c.
in mora. of other women; hence we see what a vain and fading
dialag. thing beauty is, which causeth so much pride in women,
 διδωσι δ'
 ἐν αὐτῇ
 δημοσίᾳ
 ἐμοὶ εἰδω-
 λον ἰμῶν.
 &c.
En- and dotage in men, that not without cause did *Menippus*
rip. in in *Lucian* wonder, Why all Greece should conspire, and rig out
Hel. a thousand ships against *Troy*, to the loss of so many men, for a
 thing so fading and decaying. 18. *Helena* in *Euripides* con-
 fesseth that she was never in *Troy*, but in *Egypt*. all the
 time of the *Trojan* war, and that her Image only, which
Juno had made to delude *Paris*, was carried by him to
Troy; So then it seems that all this stir and long War was
 not for *Helena*, but for her Image: If we truly examine
 things right, it is not for the substance, but for the sha-
 dows

dows and images of things, we fight and struggle in this
 world: And so it is for Ceremonies, not for the substance of Re-
 ligion; for the shadow, not for the true body of holiness and feli-
 city, we molest and murder one another; we fight not for Christ
 indeed, but for this word Christ. 19. *Zeuxis* painted the pi-
 Rhodig.
 1. 12. c. 27.
 Zeuxis
 Helena
 meretrix.
 ture of *Helena*, which he exposed to be seen of those, Nat. Com.
 that would give a peny for the sight of it, otherwise 1. 6. c. 33.
 without money it was not to be seen; whence arose the
 proverb, *Zeuxis* his *Helena* is a whore, because Whores afford
 the sight and use of their bodies for money. Doth not the
 Church of *Rome* make strumpets of the Reliques and Im-
 ages of Saints, which they expose to be seen of strangers
 for money. 20. It is thought by some that *Helena* did re-
 pent of her whoredom with *Paris*, and that of her tears
 sprung up the herb *Helenium* or *Helicampane*, which be-
 In Dia-
 scoridem
 1. 1. c. 27.
 In paral-
 ing drunk with wine, causeth love and mirth; which also
Muthiolus affirms, hence is the proverb of *Helena* crater,
 for a merry cup. I am sure, the tears of repentance
 breeds us that plant or herb of Grace, which causeth
 both the love of God, and spiritual mirth in our souls.
 21. *Plutarch* writes, that the plague raging in *Sparta*, could
 not cease till a beautiful Virgin was sacrificed: upon this
Helena was appointed for a sacrifice: she in her orna-
 ments, standing at the Altar, ready to receive her fatal
 blow, an Eagle suddenly snatches the sword away, and
 lets it fall upon an Ox, not far off in the field; by which
 means *Helena* was preserved, and the Beast sacrificed. I
 believe this History was borrowed from that of *Abraham*
 sacrificing *Isaac*, who was delivered by the Angel, and a
 Ram offered in his stead; by this also we may see, that
 God abhorred the bloody sacrifices of mankind. 22. *Ve-*
 Eginus.
 nus turned her self into an Eagle, and *Jupiter* into a Swan,
 who being affrighted by the Eagle, flew for shelter into
Leda's lap. She out of pity, hugged the Swan, which ha-
 ving performed this service, was by *Jupiter* placed a-
 mong the stars; We see how the stars were abused by the
 Gentiles to superstition; and what a ridiculous thing, yea
 and impious is it, to imagine, that God should have car-
 nal commerce with a woman; and should devise such
 tricks as to turn himself into a Swan, and *Venus* into

Helcnides. an Eagle? nay some stick not to write, that this Egg fell down from the Moon, and that all the women there lay eggs; but as Jupiter became a Swan, and Venus an Eagle; so many men are as fearful and pusillanimous as Swans, and women have many times the courage of Eagles: *Vos etenim juvenes animos geritis muliebres, illaq; virgo viri.* 23. Homer shews, that *Helena* made a comfortable portion for her husband and guests, which drove away all sorrow and anger, and brought an oblivion of all miseries, *εἰς δῖον βαλε φάρμακον ἔνθεν ἔπινον.* *Νεπερδὶς τ' ἄχολον τε κακῶν ἐπλήδον ἀπάνησιν.* I wish all wives would do so to their husbands, but many are so far from giving their husbands *Nepenthe*, or ease to their cares and sorrows, that they give them vinegar and gall to drink. 24. *Theocritus* commends *Helena* for her beauty, skill in needle-work, proportion of limbs, skill in musick, and other qualities, so that there was not such another woman that trod upon the *Grecian* ground, *ᾧσα Ἀχαιῶδων γαῖαν παῖσι ἔδεν ἀλλα, &c.* These are commendable parts, but one dram of grace and goodness in a woman is worth all these; virtue is a woman's greatest dowry; *Non ego illam mihi dotem dico esse, quæ dos dicitur, sed pudicitiam & pudorem, & sedatam cupidinem: dos est magna parentum virtus, & metuens alterius viri certo fœdere castitas.* 25. In our private affections and publick calamities, we only look upon the secondary causes, and blame the instruments; whereas we should look higher, even to the justice of God: for there is no evil in the City which the Lord hath not done. *Rabshakeh* confessed that the Lord said to him, *Go up, and destroy Jerusalem: behold saith the Lord, I create the smith that bloweth the coals in the fire, &c. I have created the waster to destroy.* Thus *Priamus* acknowledgeth that it was not *Helena*, but the gods that caused the *Trojan* war; *θεοὶ νῦν μοι ἀπορτίσθη, οἱ μοι ἐφ' ὀφρμητῶν πλεμὼν πολυδάκρυον Ἀχαιῶν.* So *Virgil* *Non tibi Tynndaridis facies inuisa Lacene, Culpativæ Paris, verum inclementia divum; Hæc evertit opes, sternitque à culmine Trojam.*

H E R-

H E R C U L E S.

HE was the son of Jupiter and Alcmena, whom Juno persecuted out of malice; and exposed him to many dangers, which notwithstanding he overcame, and for his noble acts was deified, and placed among the stars. The chiefest of his famous acts were these. 1. He killed the two Snakes, that were sent by Juno to kill him in his cradle. 2. In one night he begot fifty sons of *Thespian* his fifty daughters. 3. He slew the Lion in the wood *Nemæa*. 4. He killed the Snake *Hydra* in the Lake of *Lerna*. 5. He overtook and killed the golden-horned Stag, on the hill *Mænalus*. 6. He killed *Diomedes* the *Thracian* King, and gave him to be eaten by his men-eating horses. 7. He killed the Boar in *Erimanthus*, a hill of *Arcadia*. 8. He killed the wild Bull in *Crete*. He slew the Birds called *Strymhalides*. 10. He overcame *Achelous*. 11. He killed *Busiris* the Tyrant of *Egypt*. 12. He slew *Antæus* the *Giapti*. 13. He killed the Dragon that kept the Golden Apples in the Gardens of *Hesperides*. 14. He helped *Atlas* to support the heaven. 15. He divided the Hills *Calpe* and *Abila*, which before were united. 16. He oppressed *Cacus*. 17. He overcame *Geryon*. 18. He killed *Lacinius* the great Robber. 19. He tamed the Centaurs. 20. He killed *Eurypilus* the Tyrant, with his wife & children. 21. He delivered *Hesione*, *Laomedon's* daughter, from the Sea-monster. 22. He slew *Tyrrhenus* the Tyrant of *Eubœa*. 23. He subdued the *Amazons*. 24. He went down to hell and drew up with him the dog *Cerberus*. 25. He shot the Eagle that fed upon *Prometheus* his heart. 26. He killed *Lycas* the Tyrant of *Thebes*. 27. He brought back from hell *Alcestes*. 28. He overcame *Cygnus* the son of *Mars*. 29. He killed *Thædamus*, and brought away his son *Hylas* with him. 30. He sacked *Pylus*, and killed the King *Neleus* with his family except *Nestor*. 31. He killed *Zetis* and *Calais*, the sons of *Boreas*. 32. He travelled through the torrid Zone, and sands of *Lybia*. 33. He overcame the *Apiss* people *Cercopes*. 34. He purged *Antæus* his stable. 35. He passed on foot over *Libian* *Syries*, having lost his ship. 36. He erected two Pillars in *Spain* and *Africa*. 37. He killed *Eurytus* the Tyrant of *Oechalia*, whose daughter *Iole* he carried away and married her; it which *Deianira* being displeased, sent him a cloak dyed in the blood of the Centaur *Nessus*, thinking thereby to have reclaimed him: but it put him into such a madness, that he burned himself. The

The INTERPRETER.

1. **BY** *Hercules* some understand the Sun, who is *ἥρως*, the glory of the air, which is then glorious, when by the Sun beams it is illuminate. His 12 labours are the 12 Signs in the Zodiack, which, every year he passeth thorow: he is the son of *Jupiter* and *Alcmene*, *ἀλκή* signifieth strength or power, because God by his Almighty power created the Sun, and gives power to the Sun to overcome all the oppositions of *Clouds, Mists, Vapors*, which *Ἥρα* (or *Juno*) the air cast before him to obscure his light. *Hebe* the goddess of Youth is married to him, because when he returns to us in the Spring, he reneweth all things, and makes the world as it were youthful again. *Geryon*, whom *Hercules* overcame, is the Winter, which the Sun masters, and rescues the Cattle which the Winter would destroy. 2. *Hercules* was called *Alcides*, his mother was *Alcmene*, both are from *ἀλκή*, strength, by which may be meant, spiritual fortitude, which is the child of *Jupiter*, that is, the gift of God; and by which we are made able to overcome all difficulties; by his *David* overcame the *Lion* and the *Bear*, and *Goliath* too. *Daniel* mastered the *Lions*, *St. Paul* overcame the beasts at *Ephesus*, the *Viper* at *Malta*, and all dangers at *Sea* and *land* fire and sword: and whosoever hath this virtue, shall be truly *Hercules*, *ἥρως καὶ κλέος*. *Juno*, or *Riches* and *Glory* shall be the end and reward of that man, and a higher advancement than *Hercules*, above the starry heaven, yea, above all heavens shall be his habitation. 3. By *Hercules* may be meant every good Christian; who must be a valiant Champion, to encounter against the *Snakes* of malice and envy, the *Lion* of anger, the *Boar* of Wantonness, and to subdue the *Thessian* daughters of Lust, the *Centaurs* and wild horses of Cruelty, the *Hydra* of Drunkenness, the *Cacus* of Theft and Robbery, the *Bosyrus* of Tyranny, yea, *Hell* it self, and the Devil that great Dragon. 4. *Hercules* may be the type of a good King, who ought to subdue all monsters, cruelty, disorder, and oppression in his Kingdom, who should support the Heaven of the Church with the Shoulders of Authority, who should purge the *Augean* stable of Superstition and Profanation, who should relieve the Oppressed, and set

set at liberty the captives. 5. *Hercules* dishonoured all his former actions by doting upon *Omphale*. Let good men learn from the fearful death and dotage of *Hercules*, to have circumspection, and a watchful eye over themselves; for it's not enough to begin well, he only shall be saved that continues to the end: it is the end that crowns the work; *Exitus actus probat*. 6. The end of *Hercules* his lust and dotage was a miserable death, and conflagration of his own body: let young men remember, that the end of pleasure is pain, and that love (or lust rather) which in the beginning is all honey, determines in gall and wormwood: *Anor de melle de felle fecundissimus*. 7. *Hercules* was persecuted and maligned by *Juno*, notwithstanding all his heroick actions: *felicis comes est invidia*, happiness is still accompanied with envy. 8. *Hercules* who overcame others, could not overcome himself: he is the greatest conquerour that can conquer himself: *Fortior est qui se, quam qui fortissima vincit Mania*. 9. Some understand these passages of *Hercules* literally: The stable of *Augeus* was a large field over-laden with dung, which *Hercules* cleared by cutting the River *Achelous*, and causing it to overflow that field: *Antæus* and *Bufris*, were tyrants whom *Hercules* overthrew: *Diomedes* that fed his horses with mans flesh, was a tyrant, who by the strength and number of his horses, over-ran the Countrey, plundering and murdering men: *Cerberus* was the name of the King of the *Malassians* dog, which devoured men, therefore called the dog of *Hell*: *Theseus* should have been devoured by him, but that he was rescued by *Hercules*: The Birds called *Stymphalides* were Robbers near *Stymphalis*, the town and lake of *Arcadia*: The Dragon that kept the gardens of *Hesperides*, was a winding River or arm of the Sea, representing the windings of a Serpent; this arm encompassed these gardens. *Cacus* spitting fire, was a tyrant in *Campania*, who used to fire mens houses and corn: The *Centaurs* were the *Thessalians*, who first learned to ride on horseback, these *Hercules* subdued: as likewise he overcame the *Lion*, *Bull*, and *Stag*; that is, notable Theeves and Robbers. By supporting the heaven with *Atlas*, is meant his knowledge in the sphere, which *Atlas* King of *Mauritania* found out: The three-bodied *Geryon*, were three brothers in *Spain*, all Princes, and entirely loving each other, whom *Hercules* also

overcame, 10. By *Hercules* the Ancients did not only mean valor & strength of body, but the force of eloquence also ; which they did express by that picture of *Hercules*, clothed in a horse skin, armed with a club, with bow and arrows, having small chains proceeding from his tongue, and tied to the ears of people whom he drew after him ; by which they signified how sharp and powerful Eloquence is, to pierce and subdue the affections of people, and to draw them far. 11. The *Romans* used to worship *Mercury* within the City, but *Hercules* without ; to signify, that by strength and policy they maintain their Empire : at home they used eloquence & policy ; abroad, strength and industry. 12. Wrestlers and soldiers used to worship *Mercury* and *Hercules* together, to signify, that in wrestling and wars, strength and policy must go together. 13. It was not lawful for women to swear by *Hercules*, nor to enter into his temple : this was a punishment laid upon that sex, for the insolency of *Q. Omphale* over *Hercules*, in causing him so effeminately to serve her. 14. It is recorded that *Hercules* never swore but once ; I wish we could say so of Christians, who make no conscience in swearing by the name of God upon all occasions. 15. Children and young men were not permitted to swear by *Hercules* but bare headed, and abroad in the open air, perhaps to make them the more wary and fearful in swearing, and to strike a greater reverence of an oath in them. I wish our children and young people would learn the like reverence to the true God, when they take his name in their mouths. 16. They used in old time to offer the tenth part of their goods to *Hercules* ; therefore the tythe was called *Herculana* ; and they that offered this, were said *Pollucere Herculi* : But *Tertullian* complains (in *Apol.*) that the Gentiles cosened their god, promising to him the tenth, but scarce offering the fourth part of that. Are there not too many Christians now, who profess much, but practise little ; not caring how they serve God, so they may serve him at an easie rate, who would willingly go to heaven, so they may save their purses. 17. The new married bride was wont to be girded with a girdle having a strong knot, called *nodus Herculeus*, an Herculean knot, in sign of se-

cundi-

cundity, because *Hercules* in one night begot fifty sons of *Thestius* his daughters. But we know, that it is the Lord only, who doth open and shut the womb, who maketh the barren to rejoyce. 18. Whil'st *Hercules* was alive, he was slighted and persecuted ; but being dead, he was deified, and placed among the Stars, he was solemnly called upon, he had temples and altars erected, holy days dedicated, Priests called *Politii* and *Penarii* consecrated to him : he was called *ἀλεξίκανος*, the driver away of evil : when any thing fell well, it was thought to be so by *Hercules* his means ; hence arose these proverbs, *Amico Hercule*, *Dextro Hercule*. They used to carve or paint him upon their Dice in the habit of a King, whose cast was counted lucky ; hence arose that phrase, *Hercules Basilicus*, for good luck. Rich men gave the tenth of their goods to *Hercules* ; this day they called *Polluctum*, and they thought thereby to prosper. They called the richest and most sumptuous, & capacious things, by the name of *Hercules* ; as *Herculea cava*, *Herculea pocula*, *balnea Herculeana*, *lecti Herculeani*, *Hercules hospitator*. By this we see the foolishness of the world, in persecuting, hating, and murdering those men, whom afterward they honour and adore. Thus it fared with the Prophets, Apostles and Martyrs ; of this Christ accuseth the Scribes and Pharisees, for building the tombs of the Prophets, and garnishing the sepulchers of the righteous, &c. Mat. 23. 19. Our blessed Saviour is the true *Hercules*, who was the true and only Son of God, & of the Virgin Mary ; who was persecuted out of malice, and exposed to all dangers, which he overcame : he subdued the roaring Lion, that red Dragon, that tyrant and devourer of mankind, the devil ; he subdued the *Hydra* of sin, the *Anteus* of earthly affections ; he by his Word supporteth the world ; Satan is that *Cacus* [ο κακός] that Sea-monster, from whom by Christ we are delivered ; it is he only that went down to hell, and delivered us from thence, he alone travelled through the torrid zone of his fathers wrath ; he purged the *Angan* fable of Jewish superstition, and heathenish profanation ; he overcame the world, and all his enemies, and hath killed the Eagle of an evil conscience, which continually fed upon the heart of man :
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he was that only true *ἡμίθεος*, the expeller of all evil from us, who with the club of his power, and chains of his eloquence, hath subdued and drawn all men after him; who at last was burned, but not consumed by the fire of his Fathers wrath: who having subdued principalities and powers, was received up into glory, and exalted above all heavens, where now he sits at the right hand of God, being adored by the Angels in heaven, by men on earth, and by spirits under the earth, to whom be glory, and dominion, and power, for ever & ever, Amen. 20. Let me complain with *Laetantius*, *de fals. rel. l. 1. c. 9.* of the perversity and madness of the Gentiles, who would make a god of *Hercules*, who scarce deserved the name of man, if we consider his adulterous birth, his whoredoms, oppressions, murders, gluttony, and other sins; whose titles and epithets the Poets give him, shew us what he was, when they call him *πλούφαρον, ἀμύφαρον, ἀδμήφαρον, βαδύγον, &c.* that is, a great eater, a devourer of every thing, an eater of raw flesh, a devourer of oxen. *Cl. m. Alexand. in protrept.* complains of his whoredoms with the *Thesbian* daughters, with the *Elia* women, with *Calcyon*, with *Iole*, with *Omphale*, and many others. What fools were they to make him a god, who killed a *Lion*, and could not kill his own violence, and the wild beast of his anger and fury? who killed a few ravenous birds, but could not kill his own ravenous affections; who could subdue *Amazons*, but not his own lusts; who could purge a stable of dung, but not his own heart of wickedness? And indeed, as he was in his life, so was he honoured after his death, with sacrifices full of railings and cursings, as *Laetantius* shews, *de fals. Relig. lib. 1. cap. 21.*

HERMAPHRODITUS.

HE was a beautiful youth, the son of *Mercury* and *Venus*, with whom the Nymph *Salmacis* was in love; one day whilst he was naked, washing himself in the fountain, the Nymph, who hid her self behind the bush, leaps into the fountain, hoping thereby to have got his love, but failing of it, prays the gods to joyn both their bodies in one, which was effected, but the sex remained distinct; whereupon *Hermaphroditus* prayed, that every man who should wash there, might obtain both sexes.

Thi

The INTERPRETER.

Hermaphroditus, called also *Androgynes*, *Semimares*, *Diphyes*, *Androtheles*, *A-senotheles*, are meant oftentimes in the Poets of effeminate men, or such, who though by sex they be men, yet in disposition, smoothness, and softness of skin, and other effeminate qualities, may be called women; too many there are of these now; *δ' ὁρᾷ Phrygiæ, nec enim Phryges.* 2. By *Hermaphroditus* may be meant, an eloquent and handsome man, who for his beauty and handsome body, may be called the son of *Venus*; for his eloquence and power of speech, the son of *Mercury*. 3. *Hermaphroditus*, is called the son of *Mercury*, to signify the quality of that star which Astronomers say is of a middle nature between *Sol* and *Venus*, or *Luna*; for these have dominion of moisture, and therefore more passive, the radical moisture being the matter of generation, the Sun is the active principle, and as it were the male; being the Fountain of heat, which is the active quality in generation, and introduceth the form, but *Mercury* is partaker of both natures. 4. They that drunk of the Fountain *Salmacis*, were said to become *Hermaphrodites*, not that there was any such quality in that water, but because the people thereabout called *Caves*, were much given to luxury, idleness, and effeminate pleasures. 5. They that are given to that abominable sin of *Sodomy*, and are both active and passive in it, may be truly termed *Hermaphrodites*. 6. *Pliny* writes, that at *Rome* *Hermaphrodites* were at first counted prodigious, afterward had in great esteem. I wish they were not in too much esteem now, both at *Rome* and elsewhere. 7. There are *Hermaphrodites* also among beasts, so *Pliny* writes, that *Nero* had his Litter carried by *Hermaphrodite* Mares: he takes it for a strange thing that the Prince of the world should sit upon Monsters, it was more strange, that such a Monster as he was, should sit and ride upon the Roman State, which once was the freest State in the world; it was not so strange a sight to see a Prince ride upon Monsters, as to see him subdue his own monstrous affections and passions. 8. *Hermaphrodites* have for their efficient principal causes, the Mothers imagination, the formative

Virg.

Rhodig.
l. 18. c. 6.
Sabin. id
4. Met.

Strab. l. 4

L. 7. c. 3.
Olim in
prodigiis,
nunc in
deliciis.
l. 11. c. 49

facul-

*Egμns
xj ἀρεγ-
st m.
Ovid. l. 4.
Metam.
ἀνδρῶν
vuc.

The INTERPRETER.

1. Some by these golden apples, understand sheep of a yellow fleece like gold: for *ῥοῦπλον* signifieth both an apple and a sheep, these sheep *Hercules* brought from *Asia* to *Greece*; after he had killed *Draco* the shepherd. 2. By these golden apples may be meant a golden Mine near mount *Atlas* in *Africa*, which *Hercules* first discovered. 3. By this garden kept by a Dragon, may be understood some rich orchard, invironed by a winding arm of the Sea, which *Hercules* passed over: or by cutting it and diverting the tide another way made the passage open. 4. By the daughters of *Hesperia*, and the golden Apples, may be meant the stars, which because they begin to appear in the evening, may be called the daughters of *Hesperia*, or *Hesperus*: and because the stars are round like apples, and of a golden colour, they are called golden apples. By the Dragon may be meant the Zodiack, which windeth about the earth, as a serpent or dragon: By *Hercules* killing the Dragon and carrying away the apples, may be meant the Sun, who by his light taketh away the sight of the stars & Zodiack. 5. As the golden apples were kept by a vigilant dragon; so wealth is got and preserved by care and vigilancy; and as these apples belonged to the 3 daughters of *Hesperia*, to wit, *Aegle*, *Arethusa*, and *Hesperatusa*; so riches should belong properly to these, who are eminent for honour and virtue; for *ἔγλη* signifieth honour and glory, and *ἀρετή* vertue. But as these apples were consecrated to *Venus*; so commonly the wealth of this world is dedicated to, and employed on, our lusts and pleasures. 6. *Hercules* could not obtain the golden apples, till he had killed the dragon; neither can we attain to the precious fruits of faith and holiness, until we have destroyed the dragon of envy and malice. 7. The covetous wretches of this world, whose affections are set upon wealth, can no more rest and sleep then the dragon did, that kept the golden apples, but death that all subduing *Hercules* comes and kills these dragons, and carries away the wealth from the owners, and bestows them oftentimes on strangers.

HIPPODAMIA See TANTALUS.

HIPPO-

Laur.
18. c. 14.De oc-
cult. mi-
rac. nat.
l. 1. c. 9.
Luc. in
deor. dial.
Apol.
Σπλους &
ἡμίαν-
δρ.Martial.
Epig.
Grac. l. 2.
c. 65. Si
hauri, &c

faculty of the seed: the heat as the instrumental cause; the seed it self as the material, and divers circumstances, as Anatomists observe; but God is the supreme cause, directing all to his glory, the punishment of sin, and the comfort of his servants; but *Leunius* thinks that they receive their form and vigour partly from the right, partly from the left side of the matrix; for in the right side the Males, in the left side the Females are formed. 9. *Lucina* shews that *Venus* had three sons of a far different nature, to wit, *Cupid*, *Hermaphroditus*, and *Priapus*, ἀνομιῖν ὄντας μόρφαρ & τὰ ὁππῖν δ' ὁμοῖα, having different faces and studies, and that *Priapus* was too much a man, but *Hermaphroditus* too little, being but half a man; the reason of this difference proceeded from the diversity of their fathers, *Jupiter*, *Mercury*, and *Bacchus*; for the fathers being more active principles in generation, and indeed the sole active principles according to *Aristotle*, the females being only passive; they must make a greater impression on the *Embryo* then the mothers, these furnishing blood only; but the fathers seed and spirits also. 10. Many accused the fountain *Salmacis*, as if the drinking of that water made them effeminate, and *Hermaphrodites*. Odit amatrices *Hermaphroditus* aquas: but indeed the cause was not in the water, but in the luxury, idleness, full diet, of that people; and it was rather the wine, then the water, that made them effeminate; but let us hear this water plead for it self;

Ἐγὼ μὲν ἀνὴρ ἦκα, ἀρυσσάμενος ξένη τις δ' ὑπὸ πίπτης
Ἐιδὲ φύσιν μαλακῆς, μή μιν πῖες τρεῖσιν.
Ἄρρεν ἐγὼ πόσον εἶμι καὶ ἀνδρασι μόνον ἀρέσκει
Τοῖς δ' ὅσον μαλακῆς ἢ φύσις ἔστιν ὕδωρ.

HESPERIDES.

These were the daughters of *Hesperia*, by *Atlas*, called therefore *Hesperides*, and *Atlantides*; they had a rich garden, wherein grew golden Apples, which were kept by a watchful Dragon; but *Hercules* killed the Dragon and carried away the Apples.

The

HIPPOLYTUS.

Eurip. in Hippol. Ov. Met. 14, 15. Senec. in Hippol. Ovid. Fast. 6. Virg. Æn. 7. Servius. Plut. in Thest. & parall. Hippolyt.
H E was the son of Theseus and Hippolyta, the Amazon; who abhorred the company of women, and gave himself to hunting; but in his fathers absence, Phædra his step-mother desired the use of his body; which he refusing, was falsely accused by her to his father, as if he had attempted to ravish her; he believing it to be true, intended to kill his son, which Hippolytus fearing, fled away in a Chariot; but as he was on the Sea-shore, the Scale-fishes being affrighted at the rattling of his Chariot, rushed suddenly into the Sea, and so affrighted the horses, that they drag'd Hippolytus among the rocks and brambles, so that the young man was torn in pieces, and was buried in the Wood Aricinus, dedicated to Diana.

The INTERPRETER.

In Hipp. Paus. in Corinth. Δυσία ἐπελαιοι πόδα μων Σποκί- γελαε λυτοχον In Corin. ἱβασί- λωον Vir. Æ. 7. 44. Od. 7.
1. HERE we may see the impotent lust of a wicked woman, and the horrible malice of a Step-mother, who not obtaining her filthy and abominable desire, falsely accuseth the innocent young man, and is the cause of his death; justly may she be called, *injusta noverca*. **2.** We may observe also the rashness of a father, in condemning of his son upon the bare accusation of a malicious woman; whereas he should have examined all circumstances; a hasty man, we say, never wants wo, and therefore he was his sons murderer; and in *Seneca* he bewails him, not because he was dead, but because he had killed him; *quod interemi, non quod amisi f. o.* **3.** Innocency and Vertue may for a while be oppressed, but at last it shall be rewarded; for torn *Hippolytus* after death received divine honours, and hath a Temple with a Grove, dedicated to him by *Diomedes*; among the Troezenians he had anniversary sacrifices; and virgins before their marriages, used to offer their hairs cut off to him; besides, he was made a Constellation, which goeth under the name of *Auriga*, or Coachman; and *Pausanias* thinks that he was restored to life again by *Æsculapius*, and reigned in Italy, where he dedicated a Temple to *Diana Aricina*, and was called *Viribus quasi hic vir*; yet *Horace* placeth him in Hell, *infernīs neq; enim tenebris Diana pudicā liberat Hippolytum*; but he means his body; the other Poets his soul, which they placed among the stars; or else his meaning is,

is, that though *Diana* recalled him from death, yet she could not keep him immortal. **4.** Though *Hippolytus* in *Euripides* clearth himself of his step-mothers false accusation, both by oaths and sufficient testimonies of his innocency, yet his cruel Father will admit of no purgation; in whom we see the true nature of a tyrant, and an uxorious wretch, who to all conscience, justice, and natural affection, prefers his own will, and dotage of his wife. **5.** The same *Euripides* writes, that *Phædra* not obtaining her filthy desire of *Hippolytus*, out of madness hanged her self, about whose dead body *Theseus* found a Letter, in which was written the whole feigned treachery and incest of *Hippolytus*; here we see how revengeful a creature a woman is, and that as *Solomon* saith, there is no malice, to the malice of a woman; for she and others of her condition, will rather damn soul and body, then not to be revenged. **6.** *Hippolytus* was the Scholar of innocent learned and wise *Pittheus*, the son of *Pslops*, who for his excellent parts was highly honoured of the gods. All parents should learn of *Theseus*, to chuse out the most eminent man they can find, for education of their children, because as the tender years of the youth, which is the seminary of the Commonwealth, is seasoned, so that Commonwealth will prove accordingly, either vertuous or vitious. **7.** *Venus* complains of *Hippolytus*, that he slighted her, and was her great enemy, in that he gave himself to hunting, and the service of *Diana*, by which means he slighted marriage, and the commerce of women; therefore to be revenged of him, she causeth him to fall in love with his step-mother, and so procured his ruine; where we may see the nature of a whore in *Venus*, malicious against continent and sober men; as also how great an enemy exercise and labour is to venery. **8.** It seems by *Ovid*, that *Theseus* cursed and prayed against his son *Hippolytus*, *hostiliq; caput prece detestatur euntis*; by this children may see, how dangerous the imprecations of parents are: therefore children should be loth to provoke their fathers anger: so likewise parents should tremble to pronounce any curse against their children, & to wish their death, as *Theseus* did, when he wished *Nepitune* to destroy

δεκλον
 Ζηνα
 πιδον
 χιδονδε
 ομνυμι.

Αρνυ
 Πιταδ
 ως πατ
 δαμματα
 Eurip.
 Qyo se
 mel est
 imbuta
 recens
 servabis
 odorem
 Testa diu
 Horat.
 αναιρε
 και λεκ
 τρα,
 Αστειμν
 πμα.
 Eurip.
 Met. 15.
 Sabin. in
 Metam.

destroy *Hip. Noah* indeed cursed *Cainan*, but it was in a prophetic spirit, and he was provoked thereto. 9. *Hippolytus* was so chaste, that it became a proverb, as chaste as *Hippolytus*; and when they would express an extraordinary beauty, they would say, that it was able to move *Hippolytus*; so *Propertius*, *Dolla vel Hippolytum Veneri mollire negantem*; and *Potest privignum vel movere Phædra*; is it not then a shame for *Christians*, that a heathen should go before them in continency? 10. We may see Gods judgments against murder; for *Theseus* murdered his wife *Hippolyte*, the mother of *Hippolytus*, therefore he loseth his son, & his second wife *Phædra*, by an untimely death; for he was torn by his horses; for which cause it was unlawful to admit any horses into the grove and temple of *Diana*: besides 20 horses were sacrificed to his ghost, in memory of his cruel death by them; of the former *Virgil* speaks,

*Unde etiam Triviae templo, lucisq; sacratis,
Cornipedes arcentur equi; quod littore curram
Et juvenem monstribus pavidi effudere marinis.*

In Gen.

Of the latter *Pausanias*, and others; and so he lost his wife *Phædra* whom he loved so well: for she hanged herself, as *Servius*, or killed her self with *Theseus* his sword, as *Bocattius* relates; and some think that she killed not her self, till after the death of *Hippolytus*, repenting her self of her wickedness, in condemning the innocent; but this repentance was much like that of *Judas*. 10. Whereas they write that *Diana* was in love with *Hippolytus*, and that by her means *Æsculapius* restored him to life again; it is most likely that after he came to *Italy*, he married *Aricina*, whom he called *Diana*, because she used to hunt with him, and of her begot *Virbius*, as *Virgil* sheweth: *Ibat & Hippolyti proles pulcherrima bello Virbius*, &c. and so might arise the fable of his new life and name; for indeed parents live in their children after themselves are dead; or else this *Virbius* might be an impostor suborned by *Diana Aricina's* priests, to get credit to the grove and to draw company thither, for their greater gain; a trick not unusual among Priests to delude the people. 11. *Christ* is the true *Hippolytus*; who lived a single, chaste, and holy life, giving himself to spiritual hunting of souls;

Æn. 7.

he was falsely accused by the Jewish Synagogue, his malicious step-mother, and was condemned to death by his heavenly Father: not for his own offences, for he was innocency it self, and which of his greatest enemies could accuse him of sin? But because he became our surety, his blessed body was torn worse than that of *Hippolytus*; he went down to hell and died, but was restored again to life, and arose the third day, triumphing over all his enemies;

*Credimus hunc Christum Dominum, postquam arte nocere Virgil.
Occiderit, patriæque explevit sanguine penas. Evangelist.
Affixus ligno clavis, ad sidera rursus
Ætheria, & superas cœli venisse sub auras.*

HYACINTHUS.

THis was a beautiful youth with whom both *Apollo* and *Zephyrus* were in love at the same time: but *Zephyrus* perceiving that the youths love inclined more to *Apollo* than to *Nat. Com.* himself, grew angry, and whilst he with *Apollo* were playing at the exercise called *Discus*, with a sudden blast of wind turned *Paleph. L.* the *Discus* or *Queit* upon the youths head, and killed him; *Apollo* being grieved at this loss, was comforted by *Tellus*, which *Rap. Hele.* drank up his blood, and turned it into a flower of his own name.

The INTERPRETER.

1. **H**Yacinthus was beloved of *Apollo*, and his blood drunk up by the earth, which sent out a flower, to shew us that all flowers are begot of the earth, by moisture, & heat, being cherished by the heat and vertue of the Sun. 2. *Hyacinthus* was a beautiful youth, but killed by *Zephyrus*; it is also a beautiful flower; and surely beauty is but a flower, quickly decaying, and like *Hyacinthus*, soon killed by a cold blast of wind. 3. *Apollo* and *Zephyrus* at the same time were in love with *Hyacinthus*. but he delighted most in *Apollo*; flowers have their vegetation and virtues from the Sun and winds, but chiefly from the Sun; for the cold winds oftentimes kill them as *Zephyrus* did *Hyacinthus*, therefore *Apollo's* Musick, and skill in arching, were more pleasing to him, than *Zephyrus* his blast, because flowers delight more in the

N

warm

warm beams of the sun, which are *Apollo's* arrows, then in the cold winds. 4. *Nicander* writes, and so doth *Apollodorus*, that *Hyacinthus* was killed unawares by *Apollo* himself, for which fact he mourned exceedingly *ὁ γὰρ ποιεῖς δελφίνου παύου* by this perhaps they meant that the Sun sometimes kills the flowers with extraordinary heat, and in sign of this sorrow of *Apollo* the Greek interjection of grief *αι* is to be seen on this flower, which *Dioscorides* thinks to be the same with *Vaccinium*; which *αι* is also the two first letters of *Ajax* his name, to which *Virgil* alludes; *Dic quibus in terris inscripti nomina regum Nascentur flores*. 5. *Pausanias* writes, that upon an altar stood *Ceres*, *Proserpina*, *Pluto*, the *Parce*, *Hora*, *Venus*, *Minerva*, and *Diana*, all of them lifting up *Hyacinthus* to heaven: by which I suppose they meant, that flowers are elevated out of the ground, towards heaven, by the faculties of the earth, which they called *Ceres*, *Proserpina*, & *Pluto*; and by the influence of heaven, which they expressed by *Venus*, *Minerva*, and *Diana*; by the *Parce* and *Hora*, they meant Time, and its three parts, all concurring towards the generation and growth of flowers. 6. There are more than one *Apollo* in this age: for we may see what vanity there is in many men, and preposterous affection of flowers, some spending their whole time and estates upon them; cherishing them with no less care, than mothers do their tender infants; venturing their lives both by sea and land, to the remotest Countries, to gain a new root of Tulips, of which they are no less proud than if they had found a treasure, who, as *Lipsius* saith, are more sorrowful and grieved for the death of a new Root, than of an old Friend, and are as envious if any other should have the like Root, or a better, as *Scylla* or *Marcellus* were, when in the petition for the Pratorship others were preferred before them; what else is this but a ridiculous madness, not unlike that of Children towards their puppets and baubles? so that they have made their flowers the instrument of two vices, to wit, of vanity, and sluggishness; therefore *Apollo's* dotage was not greater towards his *Hyacinthus* to whose memory he erected holy-days called *Hyacinthina*; and whose beauty being lost, made him weep bitterly as *Nonnus* sings, *αὐτὸς ἑλὼν ἑλὼν ποιεῖται* as these men are upon their fading flowers; but they should do well

well to consider their own frailty, that all flesh is grass, and the glory thereof as the flower in the field; the consideration of this would make them set their affections upon better things. 7. Observe what kind of Gods the Gentiles worshipped, all, or most of them abominable, not only whoremasters, but *Sodomites* also; *Jupiter* their chief god doated upon *Ganymed*; *Hercules*, the god of strength, upon *Perisiph*. *Hylas*; *Apollo* the god of Musick, Physick, and Wisdom, upon *Hyacinthus*, all Catamites; of this *Prudentius* complains, *Delphosne pergam? sed vetat palestrici corrupta Ephebi fama; quem vester deus effeminavit Ganymedis licentia, mox flevit impuratus occisum gravi disco, & dicavit florulentum succubam*; How much then are we bound to God, who hath delivered us from such detestable works of darkness, and hath made the glorious light of the Gospel to shine upon us? Therefore *Lactantius* doth justly cry down such impious gods, and that the title of *optimus maximus* was very ill bestowed upon such a wicked parricide, whoremaster and *Sodomite*, as *Jupiter* was; and what was *Mars* but a murtherer, *Mercury* a thief, *Venus* a common strumpet, *Bacchus* an effeminate and drunken whoremaster; and *Apollo* himself, for all his wisdom, a lover, and murtherer of his Catamite? *formosum puerum dum amat violavit, & dum ludit occidit*; and so *Saturn* a cruel Murtherer of his own children. Who would think that men indued with sense and reason would acknowledge such abominable deities, (if god had not justly cast them over into a reprobate sense? 8. The wind that was in love with *Hyacinthus*, was *Zephyrus*, so called because he brings life to things, and yet he killed him: or else it was *Apollo* himself that slew him; to shew that as the sun is the Author of generation, so he is of corruption; & as from him all things receive life and vegetation, so oftentimes by his excessive heat he breeds diseases, and causeth mortality; so the same winds by which vegetables and animals are cherished, refreshed and comforted, are sometimes hurt, blasted, and destroyed, according to the qualities which they assume from the earth and water, out of which they are exhaled: 9. In *Lucian* *Apollo* shews that he revenged himself upon *Zephirus* for killing *Hyacinthus*, for he shot his arrows at him, and chased him to the mountains; by which may be meant,

De falsa relig. l. 1. 6, 10, 11.

Quasi Zephyrus.

In dialog. Mer. & Apol. κατατοξεύσας.

meant, that the sun-beams which are his arrows, consume the vapours that are the matter of the winds; therefore in summer, when the Sun's heat is most prevalent, there are fewest winds, in the winter they are most impetuous, when the Sun is of least force to dissipate them. 10. *Mercury* in *Lucian* counsels *Apollo*, not to mourn too much for the death of *Hyacinthus*, seeing he was mortal, ἡδεις συν τῶν τῶν ἐρω-
 ῶν: the same counsel do I give to all that mourn for the loss of friends and children; they should moderate their grief, seeing they do but pay the debt which they owe to nature; they are but lent us for a time, not given us to

In dial.
 Mer. &
 Ap.

Memini me
 genuisse
 mortalem.
 Νίσκον
 τέρποντο.
 Iliad. 2.
 Νίσκον
 id est in
 orbem roto
 Pro. l. 3.
 eleg. 14.
 Mart. l. 14.
 ep. 164.

De arte
 Gymnast.
 l. 2, c. 12.

Sylv. 5.
 Theb. 6.

possess for ever, therefore the Philosopher comforted him-
 self, when he lost his only son, with this, that he was not
 ignorant that he had begot a mortal son. 11. The *Discus*
 with which *Apollo* did exercise himself, was an ancient and
 frequent kind of exercise, among the Greeks and Latins;
 as may be seen in *Homer*, *Martial*, *Propertius*, and others;
 and it was as *Eustathius* shews, βαρὺ λίθος ὃν ἐπέστανον οἱ
 γυμναζόμενοι, a heavy stone which they flung that exercised
 themselves, by whirling about their hand, as *Propertius*
 shews, *Missile nunc disci pondus in orbe rotat*; and therefore
 it was a dangerous exercise for those that stood by, if he
 that flung it were not the more skilful, as *Martial* sheweth,
*Splendida cum volitant Spartani pondera disci, Este procul, pu-
 cri sit semel ille nocens*; Therefore it seems that *Apollo* was
 not very expert in this exercise when he so flung the *Discus*
 that with it he killed *Hyacinthus*; the matter of it was some-
 times brass, or else lead, or iron, that it might not easily
 break; the form of which was round, as may be seen in
Mercurialis; from *Hyacinthus*, who is sometimes called *Oe-
 balus* from the Country *Peloponnesus*, or *Oebalia*, a part of
Laconia, where he was born, this *Discus* was called *Oebalius*
 by *Statius*: *Illic Oebalius non sinderet aera disco Graiorum vi-
 ulla virum*; and that it was of brass may be seen by the
 same *Statius*, calling it, *Ahenæ pondera massa*.

HYLAS.

HYLAS.

HE was the son of *Theodamas*, whom *Hercules* carried
 away, when *Theodamas* made war against him for killing
 and eating up one of his oxen; for *Theodamas* being killed by
Hercules, his son *Hylas* was carried away by him toward *Col-
 chi* with the *Argonautes*; but *Hercules* having lost one of his
 oars, went on shore with *Hylas* to find out another, and being
 extremely thirsty, sent the boy with a Pitcher to the river *Asca-
 nius* for water, but *Hylas* having let fall the pitcher and reaching
 after it, fell in, and was drowned; whose death *Hercules* took
 so heavily, that he left the *Argonautes*, and travelled through
 all *Myfia* crying after *Hylas*. *Ovid* l. 2.
de art.
Val Flac.
Propert.
eleg. 20.
Apol. l. i.
Thoc. in
Hyla.
Hygin.
fab. 14.
Apol. l. i.
argen. Vir.
eccl. 6.

The INTERPRETER.

1. IT is madness in a weak Prince to deny provision or
 things necessary to a Potent enemy; for by this means
 he brings ruin upon himself and Kingdom, whereas he
 should make his enemy a golden bridge to pass away; this
 was the fault of *Theodamas*, who denied provision to *Hercules*
 in his need, and so proved penny wise and pound foolish;
 for by this his stubbornness he lost both his son, his own life,
 and his Kingdom. 2. In *Hercules* we see the fond affecti-
 on even of the strongest and heaviest men giving way to
 their passions of love and sorrow, and for the love of civil
 things neglecting matters of high concernment; this
 was *Hercules* his fault, who would neglect so weighty an ex-
 pedition to *Colchi* for the golden fleece, to seek out his boy
 which he had lost; and so impotent was his passion, that he
 could not leave off crying and calling upon *Hylas* in all
 places where he came; So that, as *Virgil* shews, all the
 shoars resounded with *Hyla*: *Ut litus Hyla, Hyla, omne*
sonaret: So *Flaccus*.

Rursus Hylan, & rursus Hylan per longa reclamat
Avia, respondent sylva, & vaga certat imago.
Theocritus brings him in tripling his vociferation for *Hylas*,
 therefore *Hercules* appointed anniversary sacrifices to the
 memory of *Hylas*, in which the Priest was to call three
 times l. 2.

times upon *Hylas*, and the *Eecho* was to answer so many times, and this practice of *Hercules* gave occasion to after ages, to call three times upon the dead corps of any friend; so *Æneas* called upon *Deiphobus*: *Et magna manes ter voce vocavi*; so in *Propertius*, *illam extremum clamasset pulvere nomen*. 3. This drowning of *Hylas* in the water, which by *Statius* is called, *Herculeæ prædatrix alumna*, gave occasion to the Poets to write, that he was ravished by the water-Nymphs; for such fictions were devised by them to flatter and comfort great men, when they lost their friends; thus *Ganymed* was said to be carried by *Jupiter* to heaven, *Proserpina* to be ravished by *Pluto*, *Halcyone* by *Neptune*, and *Hylas* by the river Nymphs; *Dionysius* saith by one Nymph, *Propertius* and *Theocritus* by all the Nymphs; some write that he was ravished as he was reaching at the pitcher, others as he was hunting, near a Lake in *Pithynia*, where the neighbours every year go in procession about the lake calling upon *Hylas*, which custom, as I said, now spread abroad into other places; and the dead were called upon *ἀρχαίων ὅσοι ἐπὶ ἐξένης ἐκ λυβίων τὸς ψυχὰς ἀνακαλεῖν βίην τὰς ἀελλας θέντας*. 1. Whilst *Hercules* and *Polyphemus* went about sailing upon *Hylas*, they lost their voyage, for the ship hooked tail, having a fair wind, for *Colchis*, and left them two behind; so too many whilst they are sailing towards heaven, to obtain a better purchase than the golden fleece, stop in the midst of the way, and whilst they spend the time in seeking after vanities, they lose the opportunity of going to heaven which was the first intended end of their journey. 5. We may see the nature of a womans impotent malice, and revengful disposition, in *Funo*, who because she could not kill *Hercules*, whom she persecuted from his infancy, she drowns his fair boy, wherein he took so much delight; for she raised a Stag, which the youth hunted towards the water side, and the Nymph *Dryope*, being intreated by *Funo*, drowned him; by which means, she vexed *Hercules*; and made him lose his voyage: although some think that the rest of the *Argonauts* were glad to be thus rid of *Hercules*, for his two great strength did rather hurt them, than further them in their voyage, for he was so big and heavy, that he was a burthen to the ship, and so strong that

that he still broke his Oars; thus every commodity hath some discommodity with it. 6. *Hylas* is still commended for his extraordinary beauty, for which he was first ravished by *Hercules* from his father, and then by the Nymphs from *Hercules*, and so was drowned; This may teach them who are beautiful, not to doat upon it, not to be proud of it; for it is a dangerous companion, and hath been the undoing and ruine both of them that have it, and of their nearest friends; if *Helena* had not been beautiful, the Græcians & Trojans had not lost so many thousands of their friends; both *Abraham* and *Sarah*, for her beauty, fared the worse in *Ægypt* and *Gerar*; so because *Hylas* was beautiful, he was beloved of all the Nymphs, whose names *Theocritus* reheareth, and are by him called *ἀκοιμητοί*, vigilant, and *δαιμόνες*, fearful deities to the country people; by which we may gather, that these were evil spirits, terrible to mankind, and vigilant to mischief. 7. *Lucian* placeth *Socrates* in hell, keeping company with *Narcissus*, *Hylas*, *Hyacinthus*, and other beautiful youths; perhaps to shew that *Socrates* loved such when he was alive; and so *Virgil* loved *Alexis*, but they were too wise to doat upon their corporeal beauty in a lascivious way; it was the beauty of their mind they loved; and with such tender souls *Socrates* conversed that he might season them with goodness; therefore *Socrates* is said to converse in the Elysian fields, with beautiful youths, to shew that it was the beauty of the mind which remaineth after death, that he delighted in, and not of the body, which perisheth with, and oftentimes before the body. 8. *Seneca* sheweth that *Anteus*, and the brothers of *Melager* were justly killed, but he wonders what sin the child *Hylas* could commit, that he should be drowned; *Raptus at tutas puer inter undas, Morte quod crimen tenet expiavit?* But had he known the Scriptures, he would not have wondered at it; for there he should have found, that the most innocent infant in the world is born in sin, and conceived in iniquity, and that we are all by nature the sons of wrath; and this is by reason of original sin, from which Christ only was exempted, as being the only infant that was begot without a father, by the Holy Ghost.

HYMENÆUS.

HE was the son of Liber and Venus, the god of marriages; born in Attica, who used to rescue Virgins that were carried away by Thieves, and restored them again to their Parents, without any violence offered to them; therefore in weddings he was wont to be called upon, as the Defender of Virginity; So Thalassius was called upon by the Romans.

The INTERPRETER.

Hymen or Hymenæus, in the singular, is the god of marriage; *Hymenæi* in the plural, is the marriage itself; *Hymenæa* in the neuter, are the nuptial ceremonies; and this word in Greek signifieth, to dwell together, because as the man and woman are but one flesh, so they should be of one mind, and dwell together in one house. 2. *Hymenæus* is said to be the son of *Liber* or *Bacchus* and *Venus*, or of *Urania*, as some say; because wine, love, and musick, are great helps to matrimonial duties; Wine and Musick cheer up the spirits, *Venus* is the goddess of Love; there would be few marriages, if there were not cheerful spirits, and love in the world; Hence *Hymenæus* is called upon in *Seneca*, to come in his drunken posture, *Huc incede gradu marci ius ebrio*. 3. *Hymenæus* was wont to be painted with a garland of flowers about his head, which *Caninus* calls sweet Marjoram, *Cinge tempora floribus suavolentis amaraci*; but *Seneca* will have it to be of *Ros*, *Præcingens roscis tempora vinculo*. In one hand a burning torch, which if it did not burn clear, it was held ominous, as *Propertius* shews,

*Quæ mihi deducta fax omen prætulit, illa
Traxit ab everso lumina nigra rogo.*

In the other hand he carried the marriage-veil, called *Flammeum* from the colour of the flame, which represented the Virgins blushing; by this picture they would let us see the nature of matrimonial love, which ought to consist in sweetness, cheerfulness, and modesty; the sweetness of matrimonial union was represented by the Garland of flowers; the cheerfulness of spirits by the clear burning torch; the modesty

modesty of the Bride was signified by the veil. 4. In their marriages they used to call upon *Hymen*, their supposed god, who if he was not present, the marriage was held unfortunate; *Nupsi non comitante deo*; and so when he was not present, the Furies used to appear; so *Ovid* saith,

*At mihi nec Jūno, nec Hymen, set tristis Erinny's
Prætulit insaufas sanguinolenta faces.*

Hence it was they were so careful to call upon *Hymen*, that he might carry the torch, as *Seneca* sheweth;

Candida thyrsigeri proles generosa Lyæi

Multifidum jam tempus erit succendere pinum.

So a little before, *Et tu qui facibus legitimis ades, Noctem dis-
cutiens auspice dextera*; So *Caninus*, *Pintam quate tadam*. I wish we would be as careful to invoke the true God in our marriages, without whose presence and blessing, the Wedding must prove unfortunate. 5. As the Greeks called upon *Hymen* in their weddings, so did the Romans upon *Thalassio*, because when the Romans ravished the *Sabin* women, one more beautiful than the rest being carried away, there was a voice heard, saying, she was carried to *Thalassio*; hence grew the custom to call upon *Thalassio*, which word also signifieth a basket to carry wool, intimating, that the married women should not be idle, but give themselves to spinning, carding, weaving, and cloath-making; I wish our women would give themselves rather to this exercise, then to carding, dicing, seeing of stage-plays, Masques, and dances; our Ladies heretofore were called Spinsters, which was an honourable title, but now they scorn it. 6. Because in marriages there was much drinking, and musick, hence *Hymenæus* was called the son of *Bacchus*, and of *Urania*, the Muse; and so *Hymenæus* by *Pindarus*, is called the many-sounding god; and because the *Epithalamium*, or wedding song, was sung by the Brides virgins that attended her, as she was carried to bed in the evening, therefore it was called *κατακοι-
μιτικόν*, and the other that was sung in the morning, to rouse the married couple from their sleep, was called *διακοι-
μητικόν*; and because *Hymenæus* was the first inventor of wedding songs or verses, he was called the god of marriage, and said to be the son of *Apollo*, the god of Musick, and his songs are called *γαμηλια μέλη*, by *Euripides*, and by *Theo-
critus*,

*Collis O
Helicon
cultor, U-
rania
nus qui
pistener
&c. Cat
in Epit
Prop. 4.
Eleg. 3.
Epist. Hy
siph.
In Med*

Liv. l. i.

*Ros. an
l. 5. c. 37
Scal. de
Poet. l. i
c. 50.*

*πυρρών
Pyth. Od
ισσεύει
δοίω.
Benedict
in Pind.
Cælius l.
Leß. ant.
c. 4.
In Troad
in Europ*

asserat.
n Catul.

n Pseud.
48 5. sc. 1
atyr.

iccr. pro.
Aurea.

oe-Mim
eg. 1. 1.
Aerod 13.
auf. in
acon.

De Hymen.
icramur.

vil. 2.
ast.

u. 1. 1.
μυρωδ.
Hymn. in
Colum.
ἐν ζών.

critus *ἡμίλειον μέλα*. 7. I think *Hymeneus* was never more worshipped among the Gentiles in their weddings, than he is among Christians, if we observe the revelling, drinking, dancing, and excess of our wedding feasts. *Hymeneus* was crowned with flowers, which is in *Plautus*, a badge of drunkennels; he did sing, and bare a torch in his hand, a sign of drunkennels also; in *Persius* *Ebrius ante fores extingit sua face canto*; he was brought in dancing, another sign in drunkennels; in *Tully*, *Nemo saltat sobrius*; he was also the son of *Bacchus*, the god of drunkennels; truly this drunken god reigneth too much in our weddings, though we do not see his picture with his garland on his head Pine-torch in his hand, and yellow buskins on his feet. 8. When *Hymeneus* is called the son of *Urania*, it is doubtful whether this was the *Muse Urania*, or *Venus*, which is called the celestial *Venus* by *Apuleius*, and *Herodotus*; and to whom the *Lacones* erected a Temple, in *Pausanias*; but I think the wiser sort understood *Hymeneus* to be the son of heavenly *Venus*, to let us see, that marriages should be grounded upon celestial, not terrestrial love, and that the vertue of the mind should be preferred to the beauty of the body, and that the love of man and wife, should be like the love of heavenly spirits to each other, to wit, pure, constant, holy, and divine; so that what *Claudian* speaks of the terrestrial, I may say of this celestial *Hymeneus*, without him no man ought to marry; *Nullum junxisse cubile, Hoc sine, nec fas est primas attollere tedas*. 9. As they used to call upon *Hymeneus*, so they were wont to call upon the goddess *Concordia*, in their weddings, and to abandon all warlike musick, such as the Trumpet, contenting themselves with the Cornet, and other peaceable instruments of musick, by which doubtless they meant, that in Matrimony, Love, Concord, Peace, and Unity of affections should be entertained, and not any thing that might favour of dissension or jars; therefore *Hymeneus* is called by *Callimachus*, sweet, or well-sounding Hymen; this custom of invoking Concord, is mentioned by *Ælian*: *ἐκ δ' ἐν τοῖς γάμοις μὲν τὸν Ἰμμέναν πλεὺς κορυβίων κλέειν, &c.*

H Y P S I .

H Y P S I P H I L E .

SHE was queen of Lemnus, and daughter to Thoas; when all the women of the Island had murdered their husbands, and kinsmen, she alone preserved her father alive, she fell in love with Jason, and bore him two sons; but when the Islanders understood that she had preserved her father alive, she was condemned to die, but she escaped by Sea, and was taken by Pirates, and sold to Lycurgus King of Nemea, who made her Nurse to his young child; but she leaving the child a while in the meadow whilst she was shewing a spring of water to the Argivi travelling towards Thebes, he was killed by a Serpent, and she condemned to die by Lycurgus, but was preserved by the Argivi.

The INTERPRETER.

1. **H**ERE we have an example of most barbarous cruelty in these women, who both murdered their husbands and kindred, and persecuted her to death, who had some pity and piety left in her; whom shall a man trust, if he cannot trust in his own flesh, and wife of his bosom; thus no man can be sure of his nearest friends, which made *Antigonus* pray that the gods would defend him from his friends, for he could defend himself from his enemies. If *Alexander* cannot trust his dearest friend *Antipater*, nor *Cæsar* his son *Brutus*, nor the husband the wife, whom shall we trust?
2. Here also we see a memorable example of Gods providence, and the reward of piety, in that *Hypsiphile* was delivered from the danger of the Islanders, from the danger of the Seas, and from the danger of death again, intended by *Lycurgus* against her; and so it is plain, that God prolongeth the days of them that honour their parents.
3. *Hypsiphiles* foster-child was called *Ophetes* from the Serpent that killed him, and *Archemorus*; because he died in his infancy, and beginning of his life: all mankind may be thus called, for the Serpent killed us all, and we are spiritually dead, and begin to die corporally as soon as we are born; *Nascentes morimur finisq; ab origine pender*.
4. No sooner did *Hypsiphile* lay down the child on the Earth, but he was killed by the Serpent;

Serpent; no sooner do the children of God begin to be earthly minded, but Satan, that old red Dragon, destroys them. 5. *Hypphile* whilst she is busie in shewing to the thirsty *Argivi* a spring of water, neglects the safety of her child; so many Ministers can be officious in shewing the fountain of Gods Word to others, but neglect in the interim the welfare of their own souls. 6. Here is also an example of Gods anger and judgment against adultery; for

Arg. l. 1.

Apollonius writes, that the men of *Lemnos* having taken captive divers handsome women, they slighted their own wives and put them off, which caused in them such indignation that they resolved to be revenged by this horrible murder;

Horat. Od.

I.

Thus sin never goeth long unpunished; *Rare antecedentem scelestum deseruit pede pena claudo.* 7. We may see here also the inconstancy of humane affairs, and worldly honour, for *Hypphile* was a Queen, and yet driven to that necessity, that she was forced to serve; he that is a rich *Cræsus* to day, may become a poor *Irus* to morrow. Crowns and Scepters are but slippery things; God many times casteth down the mighty from their Thrones, and exalteth the humble and meek: *Valet ima summis mutare, & insignem attenuat deus, obscura promens.* 8. In these Islands we see the nature of a

Horat. Od.

I.

Apollon.
Laccus.

Vir. Geor.

I.

Homov. Hes.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

Pind.

headstrong people, for they will not be dissuaded from their wicked Massacre, for all the Queens exhortations and speeches, but drive her to fly for preserving her father; thus God suffers people sometimes, both for the punishment of their Princes, and the overthrow of themselves, to shake off the reins of obedience and Government, and like untamed horses, to run headlong to the overthrow of their rider, and to their own destruction; *frustra retinacula tendens Fertur equis auriga, nec audit currus habenas.* 9. The funeral solemnities, called *Nemæa*, every fifth year, wherein were used many sorts of exercises and sports, were instituted by *Hypphile* in honour of her father, when he died; wherein we see the piety of a child to her father, not only in saving him from danger whilst he lived, but also in honouring his memory after death; though some think that these games were instituted by the *Lemnian* women in memory of their husbands death; they first murdered them, and then honoured them, like the Scribes and Pharisees, who killed the

Prophets,

Prophets, and then garnished their tombs; others think that they were instituted by *Adrastus* and the other *Argivi* in memory of *Archemorus* his death, whom the Dragon killed, for the comfort of *Hypphile* who lost the child, as she was shewing them the spring of water; and because the child was laid among Parsley or Smallage, or because this herb sprung out of the childs blood, they that were victors in these *Nemæan* exercises, were crowned with *apium* smallage or parsley, as *Lucian* sheweth; but it is most likely that these *Nemæan* sports were invented, or at least renewed, and better ordered by *Hercules*, in memory of the *Nemæan* Lion killed there by him; but as they used to crown the Victors with *apium*, and likewise the graves of the dead, because in this herb the child was killed, therefore it was used in Funerals: even so it becomes all men, in the midst of their sports and triumphs to remember mortality, and their end, and with the *Egyptians* on their tables to place a *skeleton*, and, with the *Jews*, to have our tombs in our gardens, that the remembrance of death may moderate our delights.

Nat. Com.
l. 5. c. 3.ἐν Νεμέᾳ
σλίαν
πινυ-
ρῶτος, de
Gymnasia.

CHAP. IX.

I.

I A P E T U S.

THIS was one of the Gyants that warred against Jupiter, and the son of *Cœlum* or *Titan*, and *Terra*, a potent, but proud and lofty man; he married with *Asia* a Nymph, or rather *Clymene*, and of her begot four famous sons, to wit, *Hesperus*, *Atlas*, *Epimetheus*, and *Prometheus*.

Phorn. de
nat. deor.

Hesiod. in

Theogonia:

Flac. l. 1.

Ovid. l. 1.

Met.

The Silina 12.

The INTERPRETER.

BY *Iapetus*, may be meant the Winds : for the name *Iapetus*, signifieth moving, and flying ; and there is nothing that moves and flies swifter than the winds, therefore the Scripture gives wings to them : they are said to war against *Jupiter*, that is, the air, for the winds disturb the air, and carry it headlong with them ; so *Virgil*,

—*Maria ac terras cœlumq; profundum*

Quippe serunt rapidi secum verruntq; per auras.

And therefore the same Poet saith, that he was begot of the earth, and was one of the Giants that warred against *Jupiter*,

—*Tum partu terra nefando*

Cœumq; Iapetumq; creat, sexumq; Typhœa

Et conjuratos cœlum rescindere fratres.

He is said to be begot of *Titan* and *Terra*, because these exhalations, are by the heat of the Sun drawn out of the earth.

2. By *Iapetus* we may understand *Adam*, for he was the son of heaven, in respect of his soul, but of earth, in regard of his body : he may be said to war against *Jupiter*, when he affected equality with his Maker, in knowing good and evil, and as the Giants were kept out of heaven by *Jupiter's* thunder ; so was *Adam* kept out of Paradise by the Cherubim's fiery sword. 3. The Greek *Iapetus* is all one with the Hebrew *Japhet*, *Noah's* eldest son : to whose share he was said to marry the Nymph *Asia*, and to war against *Jupiter*, because his Posterity, the *Europeans*, warred against the *Africans*, the Posterity of *Cham*, who was all one with *Jupiter Hammon* : for as *Saturn* was all one with *Noah*, so *Neptune*, *Pluto*, and *Jupiter*, are the same that *Iapetus*, *Sem*, and *Cham*, *Iapetus* being called *Neptune*, or the God of the Sea, because the greatest part of *Europe* is washed by the sea, being either Islands, or Peninsules ; *Sem* was called *Pluto*, because he contented himself with the low Countries of *Asia* ; and *Cham*, the youngest son, was called *Jupiter Zeus*, from the fervent heat of *Africa*, and *Cham* or *Ham* from *ḥam* to be hot or fervent ; and so *Jupiter* was *Saturn's* youngest son, and

as *Jupiter* gelded his father *Saturn*, so *Cham* discovered his fathers nakedness ; and as *Jupiter* had heaven for his share, so *Cham* had *Africa*, where heaven is most predominant, lying under the Ecliptick Line, in which the Sun moveth, having him and other stars perpendicularly over their heads ; *Ham* then is the same that *Hammon*, which was the name that the Egyptians gave to *Jupiter* ; and by *Alexander Polyhistor*, who lived in *Egypt* under *Ptolomæus*, *Africa* is called *Ammonis*, or *Ammonia* ; As *Cham* then is the same that *Jupiter Hammon*, so is *Japheth* the same that *Neptune* ; *Japheth* signifying dilatation or extending, this being the Epithere of the Sea, which by the Poets is called *Mare Latum*, and *Latus Nereus*, and broad-breasted *Neptune*, ἐπ' ἐστέα νῶτα δαλαῶνος, the broad back of the Sea ; hence we may see how the Gentiles have abused the true histories of Scripture with fictions and fables ; and because *Noah* did foretel the destruction of all mankind, who were drowned by Water except his three sons, they feigned that *Saturn* devoured all his children except his three sons, *Jupiter*, *Neptune*, and *Pluto*. 4. Though the wanton Greeks acknowledged *Iapetus* to be the first father and founder of their Nation, yet they so despised his age, that they abused his name, to signify a fool, or an old dotard ; *Ἰαπετὸς μωρὸς ἰαπεχάρῃ* so *Lucian*, *ἐπὶ Ἰαπετῷ* & τὸ *Ἰαπετῷ* so *Aristophanes*, unde *Ἰαπετὸν καλέσκει* as if he should say, he did not call him old dotard. Thus old age which ought to be venerable, is by wanton youth slighted and mocked, and yet all desire to be old. 5. By *Iapetus* may be meant heaven, and the swift motion of the heaven, whose sons are *Atlas*, the axletree upon which the heavens run about, & divides the upper from the lower hemisphere, whose daughters are the *Pleiades* & other stars ; his other son is *Hesperus* : for all the stars being parts, may be called the sons of heaven ; *Prometheus* and *Epimetheus* may be meant of mans soul, whose original is from heaven : if it be provident, it is called *Prometheus*, if negligent and careless, *Epimetheus*, bringing sorrow and repentance with it ; and *Atlas* may be called the son of heaven, if we mean the Mountain, because of its vicinity to heaven, for which cause it was thought to support the heaven, *Maximus* *Virg.* *En* *Atlas Axem humero torquet stellis ardentibus aptum* ; and l. 4. he

Ἀμμὼν
Ἀγύπτιον
καλεῖσιν
τὸν Δία.
Herod. in
Euterpe.
ἐπερ-
νῶτα.
Iliad. l. 3.

Suidas
In dialog.
Cupid &
Jovis in
nubibus.

ἡδὲ τὸ
ἔσθ' ἰδ' ἐστ
ἵερντο.

he may shew the duty of a good son, who ought to support his old father. 6. *Iapetus* had divers sons, two were comforts and helps to him, to wit, *Atlas* and *Hesperus*, the other two brought much sorrow to him, and all mankind, for *Prometheus* stole away the celestial fire, which caused the gods to send many diseases upon them, *Post ignem aethera domo sublatum, macies & nova febrium terris incubuit coibor*; therefore *Hesiod* calls him *πομπιλον*, &c. Various, cunning, and deceitful: and as for *Epimetheus*, he calls him a fool; and beginning brought mischief upon men; by which we see, that Children prove either the greatest weal or woe to their Parents; and that no man must look to have content and comfort of all his children. *Abraham* had an Ishmael, *Isaac* an *Esau*, *David* an *Absalom*. 6. *Lucian* brings in old *Iapetus*, and old *Saturn* tipling *Nectar* together, and spending their time in telling old stories: *Saturn* confessing that he was gouty, which gave occasion to the Poets to write that he was fettered by *Jupiter*, to whom, as being younger and more active; he resigned the thunder and kingdom, not troubling himself with hearing of mens prayers, and punishing of offenders with thunder and hail, being a laborious work, and fit for a young god; In this we may see the madness of most old men, giving themselves to tipling, ease, and idleness, neglecting the welfare of the commonwealth, whereof they are parts; for although young men be stronger, yet old men are wiser, *Prudentia senectutis*; and though they cannot, with young Mariners, climb up the Masts, pull in the Sails, hale the Ropes, pump the Ship, yet they can sit at the Stern, and steer the Ship, as *Tully* saith: therefore the Romans chose old men for their Rulers; and from their age, called them Senators: they are then deceived, who think that their youth only is to be employed in the State, nay the State stands more in need of old age than of youth, whose heat and temerity would spoil all, if it were not moderated by the wisdom and gravity of old age, *Temeritas florentis ætatis, prudentia senectutis*.

Horat. l. i.
Od. 3.

In Theog.

In Saturnal.

Ζωοῦτερον
πινυμεν
νύκταρ.

πρὸς γὰρ
παῖς ἐρ-
γώδες, καὶ
νεανίσκος.

Cicero de
Senect.

Cicero.

JASON.

JASON.

HE was the son of *Æson*: his brother *Pelias* sent him to *Colchis*, to fetch from thence the *Golden Fleece*; who accompanied with forty nine young gallants of Greece, having overcome many dangers, arrived thither in the ship *Argo*, which was so called from the builder; *Jason* by the help of *Medea*, the King of *Colchis* his daughter, overcame the fiery-breathed brazen-footed bulls, and cast asleep the watchful Dragon, and so having attained the *Golden Fleece*, he returned home with it, and married *Medea*, whom afterwards he repudiated.

The INTERPRETER.

1. *Jason* from *ἰασις*, which signifieth Medicine, or the Art of curing diseases; and *Medea* from *Μῆδος*, that is, counsel; to shew us, that where health of body is conjoynd to counsel and judgment of mind, there great actions, and brave exploits are atchieved. 2. That a Physician who would cure a disease, must do nothing without *Medea*, that is, without advice or counsel. 3. By *Jason's* Voyage to find out the *Golden Fleece* was meant the journey of the Grecians to *Colchis*, to find out a golden Mine. By the *Golden Fleece* may be understood a book guilded, and covered with a sheeps skin, teaching the Philosophers stone, or art of converting metals into gold. That was a long and chargeable voyage, but the pains which our Chymists take to find out the Philosophers stone, is more tedious, and chargeable: and which is worse, *Jason* found the golden Fleece, but these men have not yet found, and I believe never shall find the Philosophers stone. 4. They that with *Jason* will find the golden Fleece of honor and immortality, must with him undergo, and overcome all difficulties, dangers and obstacles: he was content to receive correction and instruction from *Chiron* the Centaur; so must good men be content to submit themselves to those, who scarce deserve the name of men; & to live in holes and caves of the earth, in obscurity, as *Jason* did in *Chiron's* cave. *Jason* with his *Argonautes* were forced to carry their own ship two days together on their

○

shoulders

shoulders through the deserts of *Lybia*; so good men that aim at eternal honour, must bear courageously the pressures and heavy burthens that are laid upon them. *Jason* passed through, and overcame the daughters of those troublesome rocks, called *Simplegades*; so must all good men pass through and overcome the dangerous rocks of pride, lust, anger, covetousness, &c. *Jason* overcame the fiery mouth'd bull; so must all good men overcome the fiery and slanderous tongues of wicked men; and so they must subdue their own fiery lusts and impotent affections. *Jason* mastered the Dragon, and killed the armed men that sprung up of his teeth; so must we subdue malice and envy, and overcome with watching, fasting, and prayer, that old red Dragon the Devil, and destroy all his works in us. 5. We may see how ancient the greedy desire of gold hath been among men, by this voyage of *Jason*, and his *Argonautes*, for the golden fleece, which was performed anno Mundi, 2716. and before the building of *Rome*, 930 years: in honour of which expedition, *Charles*, Duke of *Burgundy*, instituted the Order of the *Golden Fleece*. This disease, in the latter age, is come to the height: for now such is *Auri sacra fames*, that men adventure daily beyond *Hercules* Pillars, even to the remotest *Indies*, for gold; and as if they had not adventured far enough, they are contented to dig down as far as hell for it; and to use *Plinies* Phrase, *In sede Manium. opes quarimus*. This made the Americans believe, that Gold was the Christians god. 6. The ship in which *Jason* sailed, was taken out of the speaking grove *Dodona*; for the ship spake, and gave good counsel to *Jason*, and his *Argonautes*; that they should avoid the danger they were in, for the murder of *Abfyrus*; and repair to *Circe*, and expiate that murder: such a ship is the Church, in which we are sailing towards heaven, she is a speaking ship; counselling us to avoid danger, to repair to him who is only able to expiate our sins. 7. *Jason* was the type of a good Prince: for he is commended by the Greek Poets for his feature and stature, and strength of body; for his judgment, valour, and wisdom; for his prudence, and providence; for his piety to *Juno* and *Minerva*; for his eloquence, and vigilancy; all which virtues are requisite in a Prince, who ought to be *Jason*, that is whole, or

sound

sound in body and mind; he should be married to *Medea*; that is, judgment and counsel; he should be careful with *Jason* to avoid the enchanting songs of the *Syrens*, that is, parasites and flatterers; he ought to be like both to *Mars* and *Apollo*, that is, be both a good souldier, and a wise man; full of Majesty, as the golden Sun is full of glory, as *Orpheus* describes *Jason*.

JANUS.

HE was the first King of Italy: he received Saturn when he fled from his son Jupiter, and learned of him the art of husbandry, and coining of money; which had on the one side the picture of the ship in which Saturn was brought to Italy, and on the other a head with two faces. To shew his gratitude to Saturn, he bestowed the one half of his Kingdom upon him.

The INTERPRETER.

1. *Janus* is thought to be the same with *Noah*, for he is so called from the Hebrew *Jain*, Wine, because he taught men to plant Vineyards: and is said to have two faces, because he saw two Worlds, one before, another after the flood: he was also a Law-giver, and lived in the golden age of the World; and the first that taught Navigation, as the ship on his Coin sheweth. 2. *Macrobius* by *Janus* understands the Sun; therefore the Gentiles made him the keeper of the four doors of Heaven, to wit, the Eastern and Spring, out of which he seems to come: and the Western and Winter into which he seems to go, when he moves from us. They gave him two faces, because the Sun seeth as well backward as forward: and they put in one of his hands a Scepter, in the other a Key, to shew both his dominion over the World, and that by his light he openeth it in the morning, and shuts it up again in the evening. 3. *Janus* is said to be the first that taught men Religion, to build Temples, to offer sacrifice and prayers: therefore perhaps they made him the god of gates and doors to shew that religion is the door of heaven, and prayer the key to let us in: and as they made him the god of doors, so they make him to

be the same with *Portunus*, the god of Sea-ports and harbours to teach us, as I suppose, that prayer is the safest harbour to an afflicted conscience, and the best porter and door-keeper of our houses, so that without this *Fanitor* we should neither go out, or in: *Hierom* tells us, *Egredientes de hospitio amet oratio: regredientibus de plateâ occurat oratio*: So that this one porter is better than all the door-keeping gods amongst the Romans, to wit, *Fanus* the god of gates, *Forulus* of doors *Limentius* of thresholds, and *Carna* or *Cardinea* the Nymph or goddess of hinges. 8. *Fanus* married with *Curne* the goddess of Bowels: this may very fitly (as I think) teach us, that prayer or devotion must be joyned with the works of mercy, for if prayer be the key, doubtless mercy is the lock, and without these two we can have no access into heaven. What is prayer without bowels of mercy, but like a key without a lock, or like *Fanus* without *Carna*? 5. *Fanus* his two faces may signifie the two chief seasons of the year, to wit, the Spring, and the Winter; therefore one of the faces looked young and chearful, the other old and sad; or they signifie the two kinds of life which he lived; the one rude, the other civil; or the knowledge and providence of Princes; for not only must they be skilful in the Histories of times past, but also they must have a forecast and eye unto the things that may, or shall come to pass; they must have for their companions *Antervorta* and *Postvorta*, as the old gods had. 6. Sometimes *Fanus* had but two faces, sometimes four; by this they signified that the World, that was represented by *Fanus*, had four parts; but two chief, to wit, the East and West; or that the Year had four Seasons, whereof the Summer and Winter were the two principal. But *St. Austin* laughs at them who gave him so many faces and but one power; *faciem duplam, sed potestatem dimidiam*, *De Civit. Dei. lib. 7. cap. 7.* for they made him only the god of initiation, but they made another god for termination, which was called *Terminus*; but we are taught that the true god who by his power gave the World its beginning, will by the same power dissolve and finish it; so that he alone is to the world both *Fanus* and *Terminus*, the *Alpha* and *Omega* of all things. Many men are like *Fanus* with two faces, one towards heaven, another towards earth, with

with a youthful and smiling countenance, they look upon the world: but with a sower face, upon heavenly things. Such men are not fit for heaven, for they cannot serve two Masters; neither must they look back, if they put their hand to the plow. If their hearts be fixed on *Fanus*, which was that place in *Rome*, where the money changers dwelt, that is, if they love the World, they cannot love Heaven. 8. In time of Peace the Temple of *Fanus* was shut, in time of War it stood open; *Numa* appointed it should be so, because once the gate was opened by strength of Water, that suddenly issued thence when the Romans were at war with their enemies; so in time of their wars they still open *Fanus*, as expecting his aid. But in our wars it is quite otherwise: for our temples are either shut up, or pulled down, religion banished, the Priests silenced. 9. By the Image of *Fanus* there was placed a Serpent biting his tail, by which they intimated how the year returns still in it self, beginning where it ends; but I would have all men learn from hence, not only the wisdom of the Serpent in general, but the posture of this Serpent in particular, to wit, to hold their tail in their mouth: that is, to be still talking and thinking of their end.

IRIS, See *JUNO*.

ICARIUS.

HE was the Son of *Oebalus*, and Father of *Erigone*, who having received from *Bacchus* a bottle of wine, that he might shew the use of it to men; he went and presented it to the Attick shepherds, who being very hot and thirsty drank so largely of it, that they first fell asleep, and grew very sick upon it; they thinking he had poisoned them, murdered him, and flung him in a Well, his little Bitch being with him ran home and caught *Erigone* by her garment, and conducted her to the Well; she finding her Father murdered, and cursing the murderers, hanged her self, the Bitch *Maera* also pined away with grief. Jupiter pitying this doleful accident, placed the Bitch, in *Paradise*, and *Erigone* in Heaven: whence we have the Dog-star, the Constellation called *Bootes*, and *Virgo*.

The INTERPRETER.

7. **H**yginius writes, that some of these Attick Shepherds were not sick at all by drinking this wine, but were the more chearful and refreshed by it, therefore they inquired for him to thank him; but understanding he was murdered, they run away into the Island of the Ætolians, out of fear: This shews the nature of a guilty Conscience, and of the divers effects of wine, being moderately and immoderately taken: Wine is the comforter of the heart, the strengthner of the body, the chearer of the spirits, the helper of the stomach, being used with moderation; otherwise, there is no such poyson as Wine, nor the cause of more mischief, both in the Body Politick and Natural. 2. He was buried under a tree, upon which tree his Daughter hanged her self for grief, offering her self as a Sacrifice to her Fathers Ghost; where we may see the impotency and violence of womens passions; but we Christians have learned moderation, patience in the loss of our friends; for we know death destroyeth the Body, not the Soul, and our friends are not lost, but sent to heaven before us; therefore let us not weep as they do that want hope. 3. Though it be not lawful to use imprecations, because we should leave revenge to God, yet many times God heareth imprecations, that he might thereby punish sin; *Erigone* prayed, when she was to hang her self, that the Athenian Virgins might die the same death; and it is written, that many of them did hang themselves; this God permitted to let us see how much he abhorreth murder, and how severely he punishes it; and that we should be loath to incur the curses of any. 4. This punishment also these Countreys suffered for this murder, that upon the rising of the Dog star, diseases, infections, and mortality did rage among men, beasts, and plants: therefore the people were forced to expiate this murder, and to pray to *Jupiter* that he would ease them of this plague, who therefore every year, about the rising of the Dog star, sends cold winds called *Euseie*, which mitigate the heat of that star: By this we may see how God tempers Justice with Mercy; for if it were not for these anniversary winds that

that time, all things would be scorched and burned; therefore the Island *Ceos* or *Cos*, which some call *Ceo* and *Cio*, near *Attica* is so called from burning. for this Island enterained these murderers, and therefore was most visited with this pestiferous heat, till *Aristeus* the King thereof obtained those winds from *Jupiter* as *Apollonius* sheweth; *γαιαν δὲ πύ- L. 2. Arg.*
χουσι πησαι ἐκ Διὸς ἀνέμους, &c. So *Theophrastus* εἰς ἑξήκοντα καὶ ἑνὸς κεφαλαίου πρὸς Διὶ. p. 405.
 These breaths being sent from *Jupiter*, refresh the earth, saith *Apollon*, and if at any time they fail, saith *Theophrastus*, *Aristeus*, by sacrificing to *Jupiter*, calls them back again. Now these winds are Northern for the most part: yet in *Spain* and *Asia*, they are Eastern, saith *Pliny*; in *Pontus* they blow from the North, in other Countreys from the South; *Exerc. 47.*
 In *Gascoign* as *Scaliger* observeth, they blow from the South, and in that Country these winds are pernicious, but because the Northern winds are more frequent than in other places, *Lucritius* calls them, *Etesia flabra aquilonum*, and so *Atus* in *Phæ-*
nom. out of *Amphianus*, the Tragedian, tells us, that *Aquilo* sent his Sons, to mitigate the Dogs raging heat, which was in love with *Dolores*. 5. *Aratius* saith that the Bitch *Neera* or *Mera*, as some call her, was so affectionate to her Master *Ica-
 ias*, and his Daughter *Erigone*, that she revealed by her howling, her Masters death, and she died at the feet of *Erigone*, when she hanged her self; the fidelity of dogs, and their affections to their Masters is almost incredible, if it were not recorded by Writers of good credit; as *Scaliger*, who writes of that French dog, who both watched his Masters body being murdered, and fought with the murderer: it is strange that *Pierius* records out of ancient Authors, of dogs bred in the Temple of *Minerva*, which were mild and gentle to the Græcians; but fierce and savage to the Barbarians, *Pliny* tells us of Dogs, that have been sent out in a warlike manner to fight for their Masters: the like is recorded by *Strabo*, of the old *Gauls*, who taught their Dogs to fight for them, and *Alexander ab Alexandro*, of divers dangers which King *Masinissa* escaped, and obtained divers victories by the help of his dogs, all which may condemn the treachery of man to man. 6. Here also we may see the ingratitude of man to man in these *Atticks*; *Bacchus* was honoured as a god

for teaching men to plant Grapes, and to make wine, which in regard of its excellent use, is one of Gods great blessings, but *Icarus* is murdered for the same benefit and for his endeavour to do them good. There is no creature so ingrateful as Man, nor any men worse rewarded than they, who have done most service to the Common-wealth; *Durum dictum, sed dicendum: Animal homine ingratus nullum est.*

ICARUS, See *DEDALUS*.

INO, MATUTA, LEUCOTHEA.

Hygin. l. 1. She was the Daughter of Cadmus and Harmonia; and Nurse to father Liber; Athamas King of Thebes married her; his other wife being gone from him, to live alone in the Woods: Ino, like a Step-mother, did so vex her Husbands two Sons Phrixus and Hellen, that they were forced to fly away upon the golden Ram; Juno, being vexed at this, sent the Furies to vex Athamas; who growing distracted, thought his wife Ino had been a Lioness, and her two Sons her whelps; who having caught Le archus, one of them, dash't out his brains against a rock, and was about to have done the like to his Wife; but she, with her other Son Melicertes, escaped and ran into the Sea, where she was turned into a Sea-goddes, called Matuta in Latin, λευκοθεα in Greek: and Melicertes into the god Palæmon or Portunus, whose Feasts were called Portunalia.

The INTERPRETER.

1. *Ino* hated all the Thebans for *Bacchus* his sake, because he was a Theban; and therefore to plague them, she gave them a mad King; than the which no greater affliction can befall a Kingdom; neither were the Thebans in worse case, that had such a mad King, than they, and the other Gentiles that worshipped such a malicious goddes, 2. *Ino* was called *Matuta*, and *Leucothea*; because, as they held her a goddes of the Sea, so they made her a goddes of the morning, perhaps because the morning seems to rise out of the Sea; they held also that she used to appease storms, because the winds, which rage in the night, use to

fall and settle towards the morning, therefore she is called by *Orpheus*, *Συντην σωματρία μύσις*, the great preserver of mankind; and because, after a calm night, the winds most commonly use to rise in the morning, and stir the Seas, therefore she and her son *Palæmon* are said to fall into the Sea. 3. *Ino* is hated of *Juno*, for her goodness and kindness in nursing *Bacchus*, yet for all her hatred she is honoured by marrying with a King; she is honoured with divine honours after death; so is her son *Melicertes*, who was made a sea-god; and to his memory as well as to *Neptun's*, the Isthmian games were instituted, because his body was carried by a Dolphin to the Peloponnesian Isthmus, and the country was plagued for neglecting to bury it, which at last they did with much honour; thus God will not suffer goodness, and the works of charity to be long unrewarded, though for a while they be envied and persecuted; for the Corinthians were forced to institute those honourable and funeral games every third year; and because a bull was there sacrificed to *Neptune*, that triennial solemnity is called by *Pindarus*, *τρισμεις ταυροφόνος*, though *Pliny* will have it to be kept every fifth year only. If then *Ino* had the honour after all her sufferings to be *δυοθάλυμος* *Νηρηίδων*, or bedfellow of the sea Nymphs, as *Pindarus* calls them; the servants of Christ need not doubt, after all their afflictions, to sit down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of God. 4. In the person of *Cadmus*, and his three daughters, we may see what trust is to be given to worldly happiness: for he having mastered all the difficulties he encountered with in seeking out *Europa*, having his wife *Harmonia* bestowed upon him, by *Jupiter* himself, whose wedding was honoured with the presence of the chief gods who bestowed rich gifts upon the new wedded couple: yet he was so crossed in his three daughters, that *Ino* and *Agave* run mad: the one murdered and tore in pieces her son *Melicertes* as *Pindarus* sheweth, and the other *Pentheus*: as for *Semele* the third, she plaid the adulteress with *Jupiter*, and at last was killed with his thunder thus, as *Pindarus* saith, *αὐτὴν ἀσφαλὴς ἔκλυεν*, *ἔτ' Πηλεΐ ἔτε ἀνδρῶν Κρόνου* a sure and inoffensive life did neither befall *Peleus*, nor divine *Cadmus*; and surely if we truly look upon worldly happiness, we shall find that there's

In Hymn. Μεγαρῆς Δουρίας ἀγένηςτος ἐστῶ.
Ino honoratur sacris quorannis.
Paus. l. 1. Attic.
Lacrymabilis Isthmus Statoris, Syl. 2.

Nemeor. Od. 6.
Pythior. Od. 11.

Pythior. Od. 3.

Virgil.
Æn. 10.

Olymp.
Od. 2.

Odys. 1.5.

iepev xj
μαντεῖον.
in Lacon.

Pausan. in
Corin.
In Curcu.
Alc. 1 sc. 1
Persius in
Prol.
Virg. 7.
Æn.

in it more gaul than honey. 6. Whereas *Ino*, after all her happiness made such a pitiful end, as to drown her self and child, we may learn to carry our selves with moderation in our prosperity : for no man knows what shall be his end, or what death he shall die ; *Nescia mens hominum fati sortisque future* ; and as *Pindarus* saith, speaking of the same *Ino*, and her end *βροτῶν κείνης ἡ κῆρυξ ἐν δαίμονι* no mortal man knoweth the bound or end of death ; *Nescis quid serus vespere vehat*. In *Homer*, *Ino* or *Leucothea*, so called from the white colour of the waves, counselleth *Ulysses* to leave the ship, and trust himself to swimming; she promiseth her assistance, and presenteth him with an immortal ribbon to gird about his Paps, *κρήνημιον ἀμβροτον ὑπὸ σέπρον* : but he refuseth to leave the ship, till it was all broken in pieces, and then he makes use of a plank. The Church of Christ is the ship, which we must not leave : for the World is a Sea, in which they are apt to be drowned eternally, that leave this ship; but when the Church is torn in pieces by Schisms and Heresies, we must not so leave it, as not to hold close to a plank ; two or three gathered together in the name of Christ is a plank of the ship, and then we shall not need to doubt of Gods assistance, who will keep us from drowning, if we keep about us the ribbon, or band of unity and love, and if we hold fast by him, whose ways are in the sea, and his paths in the deep waters, who walked himself upon the sea, and sustained *Peter* by the hand, and kept him from sinking. 6. *Pausanias* tells us, that *Ino* had a Temple, and Oracle, in which the Gentiles used to sleep, and by dreams to know future events : this custom was usual among them, in the night chiefly, because they held that their gods used to converse with men upon the earth; indeed their gods were gods of darkness, and therefore they chose to converse with men in the time of darkness; they that were sick used to sleep in the Temple of *Æsculapius*, thinking thereby to recover their health, *ἐν δαίμονι κείνης τῆς θεῆς καθεύδουσιν* : So *Plautus*, *Hic leno agrotus incubat in Æsculapii templo* ; they that desired to be Poets, slept upon *Parnassus*; *Nec in bicipiti somniasse Paraasso memini*. *Latinus* went to the Oracle of his father *Faunus*, and there slept ; *Pellibus incubuit stratis somnosq; petivit* ; and because they used to sleep upon skins, the

Latin

Latin word *dormire* ὑπὸ τῆς *Septuaginta* : So the Priests of *Dodona*, were called *ὑμνωκτοὶ* sleepers or lyers on the ground. Thus the devil is Gods Ape who because he did appear sometimes unto holy men in dreams; therefore he will also deliver his Oracles, by his dreaming Priests to confirm superstition and errors. 8. The same *Pausanias* tells us, that there was a certain Lake dedicated to *Ino*, at which people used to meet upon her festival day, and flung in pieces of bread ; if the bread sunk, they held it a good sign, and that the goddess was pleased with them, but if the bread swam they held it ominous and dismal ; this is that slavish fear in which Satan did keep the Gentiles; for this was either forcery or an illusion of the eye, or else there might be a natural cause of this ; for sometimes vapours might arise, or strong breaths, out of the pores or cavernosities of the earth, or spungy ground of the Lake, which might bear up the bread sometimes, that it sunk not ; this is the reason, that heavy bodies will not sink in the *Asphaltite*, or dead Sea of *Sodom*. Some use to try Witches by flinging them in the water ; if they swim they are Witches, but not if they sink. I think this is a weak way to find them out, for some bodies are more active, and fuller of nimble spirits, than others, who are more lumpish and heavy, and therefore apter to sink. 9. The Gentiles used to change the names of those whom they had deified; thus *Romulus* after his death was called *Quirinus*; *Leda*, *Nemesis*; *Circe*, *Mirina*; *Ino*, *Leucothea* and *Maruta* ; So *Meliceris* was called *Palamon* and *Portunus* ; this Custom it seems the Church of Rome hath borrowed from the Gentiles, as they have done many other of their Ceremonies, to give new names to their Popes when they are created, and as it were deified ; to this Custom also the Scripture alludeth, when Christ promiseth to the Church of *Pergamus*, a stone and a new name written in it. It had been well for Christendom, if Popes when they receive new names, would also receive new hearts, and become new men, shaking off the old man, and the works thereof. 10. *Plutarch* writes, that because *Ino* was so charitable, as to nurse her sister *Semeles* Child, she being dead, the Romans celebrated her festivals, in which the women went about carrying their Sisters Children at their breasts, and

Humicuba

ὁδὸν Ἰνὸς
καλὸν μόνον
ἵδωρ, &c.
in Lacon-
nic.

ὑπερδωκ
μονία.

*Laſtan. de
falſ. rel. l.
6. 2.*

Rev. 2. 17.

*De frat.
amore.*

17

and not their own. I wish there were the same charity and piety among our Christian Matrons, who are so far from nursing their sisters children, that they scorn to nurse their own, shewing themselves to be but half mothers, and more unnatural to their young ones than savage beasts. 11. *Zeno Eleates* in *Aristotle*, being asked, whether they should sacrifice to *Ito*, in a mournful manner, answered, that if she was a goddess they should not mourn; If a woman, they should not offer sacrifice to her; I wish they would consider this, that desire, and yet mourn for the departed Saints: they are men, therefore should not receive divine honour; and because they are blessed, therefore should not be bemoaned.

IO or ISIS.

She was the daughter of the River *Inachus*, whom *Jupiter* loved, and that *Juno* might not suspect it, he turned *Io* to a Cow, which *Juno* begged of *Jupiter*, and delivered her to be kept by the hundred-eyed *Argus*, whom *Mercury* by *Jupiter's* command killed: and *Juno* in revenge, sent a Gad-bee to sting her, which made *Io* run mad up and down the World, till she came to *Ægypt*; where she recovered her own shape again, and was there called *ISIS*, and married to *Osiris*; after her death she was deified by the *Ægyptians*, who used to sacrifice a goose to her.

The INTERPRETER.

1. *IO* was married to one whose name was *Bull*: or she was carried from *Argos* to *Ægypt*, in the ship called the *Bull*; hence arose the fiction of *Io* become a Cow. 2. Because the Cow in respect of her benefit to mankind, was by the *Ægyptians* worshipped for their god: and *Io* after her death was worshipped by the *Ægyptians*: hence arose the fable of *Io's* being turned into a Cow. 3. *Io* or *ISIS* did not only first bring unto *Ægypt* husbandry, or the way of sowing and reaping of Corn, but also Arts and Laws: therefore she was first

first worshipped in *Ægypt*, then at *Rome*, who erected a temple to her, in *Campus Martius*; and amongst the Germans also before Christianity was planted among them; and because she was carried to *Ægypt* in a ship, they made her a goddess over the winds and seas, and reserved her hairs at *Memphis* as a sacred relique, and dedicated a holy day yearly to the honour of the ship that carried her; Against this idolatry of *ISIS* and of others; *St. Austin* disputes learnedly in his books of the *City of God*, lib. 1. c. 27. l. 18. c. 27. &c. 3. *Lactantius de falsa religione*, l. 8. c. 11. *Eusebius* in his books of the preparation of the Gospel, and others. 4. By *ISIS* may be meant the Genius or nature of the soil of *Ægypt*, as her picture sheweth, which moveth a timbrel with her right hand, shewing thereby the coming of *Nilus*; and holdeth a bucket in the left hand, signifying a repletion of all the channels, for *ISIS* in the *Ægyptian* tongue signifieth earth, as *Vives* sheweth in his notes upon *Austin's City of God*, l. 18. c. 2. out of *Servius* upon *Virgil*. 5. *Tertullian* in his Apologetic against the Gentiles, shews how unsettled the Romans were in the Gentile religion, for they admitted the worship of *Osiris* and *ISIS*, then overthrew their Altars, under *Piso* and *Gabinus*, and cast them out of the Capitol; and then admitted them again into this City: this is the condition of men without Christ; still wavering, and unsettled in religion. 6. Near to the Image of *ISIS* and *Osiris*, which is the same with *Serapis*, stood the Image of *Harpocrates*, the god of silence, whom they held to be their son, intimating, that the secrets of their religion must not be divulged, but that the Priests should be silent. Doubtless this shewed the vileness of that religion, which was afraid to come unto the light. 7. Some take *ISIS* for *Juno*, and *Osiris* for *Jupiter*, called also *Ammon*: others by *ISIS* think *Ceres* is meant, and so understand the earth; which *Jupiter* or the heaven loveth by its continual embracements and influence; the turning of *ISIS* into a Cow, is to shew us the benefit we receive by the earth, in that she both supports us, and feeds us; in that they say she was the daughter of *Inachus* the river, they shewed by this, that they were of *Thales* his mind, in making water the original of all things; By many-eyed *Argus* that kept her, they meant the starry heaven that encompasseth her:

her the half of whose eyes are asleep, the other half awake, because whilst the stars are seen in one Hemisphere, they are not seen in the other. By *Isis* assuming her own shape again in *Egypt*, is meant (as I suppose) that the earth re-assumes its ancient shape and beauty upon the receding of *Nilus*, whose overflowing took away the shape of the earth; and turned *Isis* to a Cow, that is, made *Egypt* fertile both in Pasture, Cattel, and Grain. 8 I think by *Isis* is meant the Moon, which is called the daughter of the river, because the Moon is Mistress of the night, which is the moistest time; and of waters also, and all moist bodies. *Jupiter* is in love with her, because the heaven embraceth the orb of the Moon, and the Sun once a month is conjoyned to her; and *Argus*, that is, the starry heaven doth keep her in that she being in the lowest sphere is encompassed by the greater and higher; which *Argus* is killed by *Mercury* because the Sun takes away the sight of the stars. The turning of *Isis* to a Cow by reason of *Juno* shews that the Moon is horned shortly after the conjunction; and so she appears to us, if *Juno*, that's the Air, be clear. But she re-assumed her form again when she came to *Egypt*, because the Egyptians made her a goddess, and worshipped her in the form of a woman: her travelling through the world, shews her wandring motion without the Ecliptick, sometimes to the North, sometimes towards the South. 9. *Mercury* killing of *Argus* may be understood thus; that the most vigilant and prudent men are oftentimes mastered by an eloquent and cunning tongue. 20. *Io* was turned into a Cow by *Jupiter*, and delivered to *Juno*: so, many men by Gods permission, degenerate into bestial affections, and are made slaves to *Juno*, that is to their wealth; and are made subject to many-eyed *Argus*, that is to watching and continual cares: until *Mercury*, that is, the preaching of Gods Word kill these cares and bestial affections: then the stinging Bee of their guilty conscience drives them to repentance, and so they receive their old shape again, and become more wise and holy than before; and by repentance and holiness are made though not gods, yet the Sons of God. 11. To *Isis* was dedicated the Garland of corn-ears, which Garland was in chiefest esteem among

among the Romans: her Priests were cloathed in white Linnen, and had their beards and heads shaved, as *Tertullian* shews, in *lib. de Spectac.* They were also initiated by water and blood; and used to worship her in the form of a dogs head, which by *Virgil*, *Æn.* 8. is called *Laiator Anubis*. All these may signifie the qualities and effects of the Moon; for in the night-time when she shines, the harvest people work hardest in hot countrys, when they cannot work by day; therefore the Garlands of corn ears were dedicated to her: the white Linnen represented the Moons white colour; the shavings of the hairs away shewed the smoothness of the Moon, for she looks not so rugged with beams as the Sun: the initiation by water and blood, may represent her white and red colours which she hath, for she is red in the Horizon, white in the Meridian: or it may shew the power she hath over waters, and the blood of living creatures: the Dog and Goose were thought fittest creatures to be dedicated to her, because these are most watchful in the night, the time of the Moons dominion. 12. *Isis*, so called by the Egyptians, and *Io* by the Greeks, was cloathed in white, as *Apuleius* sheweth, *lib.* 11. sometimes in red, and sometimes in a black garment; by which they intimated, that the Moon looked white in clear weather; but red against wind:

—*Vento semper rubet aurea Phœbe;*

her black garment was to represent her dusky colour after the Change, and in her Eclipse. 13. The Egyptians placed the Image of *Sphinx* in the Porch of *Isis* Temple, partly to shew, that the mysteries of Religion were not to be divulged among the Vulgar but Enigmatically; and partly to shew, that the causes of the variations, and many motions of the Moon, are not known to us, no more than the riddles of *Sphinx* were to the vulgar people,

I P H I G E N I A.

Hygin.
l. i. c. 98.
Ovid.
Met. Eurip.
in Iphig.
Virg. An.
2. Sen. in
Agam.
Dichtys Cre-
tens. l. i.
Bell. Troj.

She was the daughter of Agamemnon and Clytemnestra: he having hurt, one day as he was hunting, Diana's Stag, she was so offended therewith, that she kept the Grecians with contrary winds in Aulis; the Oracle being consulted, it was answered that the goddess could not be appeased, but by the death of Iphigenia; Ulysses undertaking this, went and brought away Iphigenia from her mother to Aulis, under pretence that she was to be married to Achilles: being brought to the Altar, and ready to be sacrificed, Diana took pity on her, and presented a Doe in her stead, and then conveyed her away to the country Taurica, and by Thoa the King thereof, she was made Priestess of all humane sacrifices; her brother Orestes being mad, and coming thither, was appointed by Thoa to be sacrificed; but being known by his sister, was delivered, and they both escaped away together by sea.

The INTERPETER.

Plin. l. 36.
Lactan. l. i.
Plato in
minor.
Euseb. de
præp. evan.
Dion. l. 20.
Biblioth.
Tertullian
Macrobi.
Dionysius,
Plutarch.
Cæc.

1. THIS story doubtless is stoln out of *Genesis*, where *Abraham* is commanded by God to sacrifice *Isaac*; not that he delights in humane sacrifices, but because he would try his faith and obedience: therefore God never permitted the sacrifice of men, except only of his own Son, whom he gave up to the death of the Cross for us all, seeing there was no other means to satisfy Gods infinite anger, nor to expiate the sins of the world, but by the offering of that immaculate Lamb. But Satan, that murderer from the beginning, hath been worshipped where ever his dominion is, with humane blood; so that the Phœnicians and Africans used to offer men sacrifices till the days of *Tiberius*, who hanged up all their Priests. And the ancient *Gauls* were wont to sacrifice men to *Mercury*; and even in the days of *Tertullian*, *Eusebius*, and *Lactantius*, these humane sacrifices were performed in private to *Jupiter Latialis*; and *Faunus* instituted such cruel sacrifices, to the honour of his Grandfather *Saturn*, till *Hercules* told the Italians, that the Oracle commanded to offer lights to *Saturn*, not men, although the word *φῶς* signifieth both, by the ambiguity of which word

word they were deceived, so that afterward they used every year, in *May*, by their Priests and vestal Nuns, to sling over the bridge *Milvius* thirty Images of Gracians; and yet, at this day among the Americans they used such bloody sacrifices, till the Spaniard subdued them, as *Acosta* sheweth; *Acost. in hist. Amer.* how much then are we bound to God, who hath delivered us from such bloody altars, and such cruel gods, whom nothing will content but the blood of men, women, and children? *Neptune* would not be appeased till *Idomeneus* had sacrificed his own son: in *Albania* where they worshipped the Moon, they were taught by the bloody Priests, to sacrifice men to her; and such was the cruelty of the people of *Sardus* that they used to the honour of their gods, to beat their old Parents, when they came to be 70 years old, and then break their necks, by flinging them down from a rock; and this barbarous cruelty they performed with laughing and merriment, whence arose the Proverb, *Risus Sardonius*: but *Erasmus* thinks, that the Parents themselves did laugh, as *In Alag.* thinking it an honour thus to die; such was the cruelty of *Diana Taurica*, that she would have all strangers sacrificed to her, even such as had made shipwrack; so there was more mercy in the sea than in her: and though the *Lacedæmonians* was the best governed state in *Greece*, yet they gave way to this barbarous and horrid sacrificing of men. 2. These bloody gods would seem to be merciful, in saving *Iphigenia* from death, and in substituting a Doe in stead of her; but this was damnable hypocrisie, as *Gregory Nazianzen* sheweth: for this mercy was, to open a gate for greater cruelty; *Nazian. Orat. 20.* they would save her, that she might murder others: *ὁρῶν δ' αὖν ὁ θεὸς ἐς οὐκ ἐκ παρδένον ἵνα ἔσται τοῦτο* they had been better to have murdered her, than reserve her to murder strangers; but we see the mercies of the wicked are cruel: yet she ordered the matter so, that she made an escape, and stole away the Image of *Diana*, that there might be no more occasion of such cruelty; for which cause perhaps it *In Achai.* was, that she had an Image and chappel dedicated to her, as *cis.* *Pausanias* thinks; & because she hid *Diana's* image in a bundle of wood; it was called *Effigies Dianæ Fascelidis*; and the cruel King *Thoa*, who had sacrificed to many men, was at *ricia, Ari-* last sacrificed himself by *Iphigenia*; *Nec enim lex justior ulla, cia.*

Quam neq; artifices, arte perire sua. 3. *Lucretius* accuseth religion as being the cause of so much abominable wickedness, as that *Agamemnon* a father, should butcher his own daughter, whom he calls *Iphianissa*.

Lucr. de rer. Nat. lib. 1.

*Religio peperit scelerosa atque impia facta,
Aulide quo pacto Triviai virginis aram
Iphianissai turparunt sanguine fædo
Ductores Danaum delecti, prima virorum, &c.
Tantum religio potuit suadere malorum.*

But it's no wonder he inveighs against religion, who was a professed Atheist; it was not religion, but the name of religion (which is a cloak for all knavery) that was the cause of this murder; for Satan, though an angel of darkness, yet can transform himself into an Angel of light, and so from the beginning hath deluded and ruined the greatest part of mankind, under the specious name and pretence of religion, whereas, the chief end and intent of true religion is, to save man, not to destroy him; Religion then is no more the cause of Wars, Cruelty, Murder, and other wickedness, then Christ who is the Prince of Peace, is the cause of so much debate in the World. 4. *Pindarus* doubts whether *Agamemnon* sacrificed his daughter for the safety of his ships, or, because he had found her playing the Adulteress, and therefore killed her, to prevent her husband, who would have been her executioner, if he had found her *ἐν ἑτέρῳ λέχῳ δαμναιζομένην*, playing the wanton heifer in another mans bed. I confess, if *Agamemnon*, as a King or Judge executed his daughter *Iphigenia*, for her adultery, he did that which in justice he was bound to do: for the Magistrate beareth not the sword in vain; otherwise, as a private father he could not kill his daughter, much less could a private husband murder his wife for adultery, however the Romans for a while allowed it. 5. *Pausanias* thinks that *Iphigenia* was not the daughter of *Agamemnon* and *Clytemnestra*, but of *Theseus* and *Helena*: and if this be so, we may see an evident passage of Gods justice upon *Helena*, in her daughter; for she, who by her adultery had sacrificed so many mens lives to the fury of a ten years War, hath her own daughter offered up in a sacrifice, by her own country-men; thus God visits the iniquity of the Parents upon the Children.

6. *Juvenal*

6. *Juvenal* tells us, that at *Rome* there were some, who for the love of money, or an inheritance, would not stick to sacrifice their daughter, as *Agamemnon* did *Iphigenia* for the safety of his ships.

— *Si qua est nubilis illi
Iphigenia domi, dabit hanc altaribus, et si
Non sperat tragice furtiva piacula ceruæ.*

Satyr. 11.

But what needs he wonder so at this when as there have been in all ages, and are in this as many as ever were in any age, who sacrifice their souls to the devil for money, which ought to be dearer to them than any daughter? We think *Diana* was a cruel goddess, who was content with no other sacrifices but those of men, and yet it was their blood only she desired; but Satan will be content with nothing till he have our souls: we abhor *Agamemnon* as a monster, and an unnatural father, who would be the Butcher of his own daughter, therefore that Painter who covered his face with a veil did well, shewing that he was not worthy whose eyes might behold the light; but far greater monsters are they, who are content to part with their own souls, and the souls of their children to Satan, for the transitory goods of this life. 7. *Iphigenia* was not sacrificed, but the Doe, yet she is said to be sacrificed, and her blood was said to be offered, because she was appointed and destinated for the sacrifice; she was then sacrificed by deputation or representation; So *Virgil* is to be understood in this verse,

*Ὀρίωνος
βροτον το-
voss. Erip.*

*Hostia sub-
cedaneæ.*

Sanguine placasti ventos & virgine caesa.

So in *Festus* the sheep which was sacrificed instead of a Doe is called *Cervaria*; why then should there be any cavil about the words of Christ, speaking of the Bread, *This is my body which is given for you*? And of the Wine, *This is my blood which is shed for you*? For though the Doe be called the Virgin, yet no man will say that the Doe was *Iphigenia* by Transubstantiation, but by representation only; so is the bread Christs body, not carnally, but mystically; and such sacramental speeches are frequent every where, both in sacred and prophane Writers.

Pindar. Ode. 11.

In Corin. Plutarch. in Thes. Isocr. de Helena.

I P H I S.

Ovid.
Met. 14.

HE was a beautiful youth, who being in love with the maid Anaxarete, was despised of her: which he took so impatiently, that he hanged himself: when his body was carried abroad to be buried, Anaxarete looked out at a window, and with immovable eyes did look upon it, so she was turned into a stone; there was also a maid of this name, who upon the day of marriage was turned into a man by the prayers of her mother Thelephusa, who to this purpose implored the help of Isis.

The INTERPRETER.

Σειν ἀρ-
Χει.
Soph.
Euripid.

1. **H**ere we may see the impotent passions of young men, by which they are carried headlong to their own destruction; neither is it otherwise, where reason doth not sit at the stern, and rule the reins; and as all passions are violent, so none more than that of love, which by Sophocles is said to command the gods themselves, even Jupiter who commands all things else, *ὅς τ' ἴσ' ἰσὶ δ' ἄνδρ' ἀνθρώπων* *ἔχει κρείσσον, κάμνυς δ' ὀδύνην*. Its no wonder then that love subdues mortal men, whereas he brags of four chief gods subdued by him.

*Sol calet igne mco, flagrat Neptunus in undis,
Pensa dedi Alcide, Bacchum servire cogi.*

πινδάρου
ῥωρ.

Therefore, not without cause, is love called by the Poets, a Tyrant, the universal Conquerour, a Fury, drunkenness, a fire, a plague, blind, a slavery, a sickness, a cruel, bitter, merciless, hard-hearted god, whose arrows pierce deeper than those of Mars, whose wounds are incurable, whose yoke is insupportable, whose Companions are cares, fears, tears, complaints, sorrows, and multitudes of miseries; whose cures are, exercises hunger, prayer, time, or death; this is that fury which overthroweth reason in man, perverts his judgment, blinds his affections, and makes him degenerate into a beast, *Quæ res in se neque consilium, neque modum habet ullum*; It is the cause of all mischief in the world, therefore it is called wicked love by the Poet: *Improbe amor quid mortalia pectora cogis*? It makes a man careless of his own honour

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honour and welfare, of religion towards God, of care and charity towards his neighbours and friends; this was the case of Dido, she neglected her own fame and welfare of her Kingdom.

*Non cæpta assurgunt turres, non arma juvenus
Exercet, portusve, aut propugnacula bello
Lata parant, pendent opera interrupta, minæque
Murorum ingentes, æquataque machina cælo.*

Æn. 4.

How much it did enslave all-conquering Hercules, as to make him spin and card among women, and to submit his neck to his Mistress foot, and his back to her whip, may be seen in Ovid.

*Non pudet Alciden victricem mille laborum,
Rasibus calathis imposuisse manum, &c.
Plus tibi quam Juno nocuit Venus: illa premendo
Sustulit, hæc humili sub pede colla tenet.*

In epist.
Deianir.

2. The converting of Anaxarete into a stone, was to shew the hard-heartedness, and cruel disposition of that maid, who was no waies moved with pity at the constant affection and disastrous death of her lover; such inexorable and hard-hearted people, are said to be begot of wild beasts, oaks and rocks;

*Te lapis & montes, innataque rupibus altis
Robora, te sævæ progeniùre feræ.
So Virgil. Duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.*

Ovid. ep.
Didonis.
Æn. 4.

3. The maid Iphis was by the command of her father to be exposed, but the tender-hearted mother, loth to lose her daughter, disguised her into a boys habit, so that she went for a boy, till she was 14 years old, at what time she was betrothed; the mother and daughter both, being solicitous in this case what to do, went to the Temple of Isis, desiring the goddess to be mindful of her promise, which she had made them 14 years before, to wit, that she would help them at a pinch; therefore she turned her into a boy; this is but a fable, yet it teacheth us so much, that if a false goddess was mindful of her promise, will the true God be forgetful of his? And if Isis did help those that called upon her in their extremity, surely God will not fail those that call upon him, in the day of their trouble, but will deliver them,

them, and they shall glorifie him. 4. There are some who think this change of maids into boys, to be natural, because these differ not naturally, but only in the situation of their genital parts; for the same parts which in maids are inward by reason of the weakness of their heat, are in boyes thrust outward by the greater heat of their bodies; therefore it is recorded by *Fulgosus*, that in his time two maids, *Francisca* and *Caroli*, were turned into boys after they were fifteen years old, and married to women; the like is recorded by *Sabellicus*, of the boy *Aristo*, who had been a maid: yet it is more likely that there is no such change in nature; seeing the vessels of generation in Male and Female are not the same, but differ in figure, number and situation, as Anatomists shew us; there is then no credit to be given to those stories which tell us of transformations, except they mean of Hermaphrodites, who have the vessels of both sexes, which are not discerned whilst they are young, because of their weak heat; so at first some young boys have been taken for maids, because the Yard and Testicles for want of heat have not appeared outwardly.

JUNO.

She was the daughter of Saturn and Ops, the wife and sister of Jupiter, the mother of Hebe, Vulcan, and Mars; the goddess of riches, and of marriage also, called therefore Pronuba; and of child-bearing, therefore called Lucina: as from the wealth of which she was held to be a goddess, she was named Juno à Juvando, for riches are great helps.

The INTERPRETER.

1. When Juno is called Jupiter's sister, is meant the air, which doth much resemble the heaven, called Jupiter by the Poets; but when she is called Jupiter's wife, is meant the earth, which like a fruitful woman conceiveth and bringeth forth the creatures by the heavens influence; which the Prince of Poets intimates, when he saith, that in the Spring Jupiter comes down into the bosom of his beloved wife, *Conjuga in lata gremium descendit.*

2. Juno

2. Juno was painted of old in the form of a matron in a long robe, having a lance in one hand, and a platter in the other, perhaps to shew us, that wealth is every thing; it is both meat, drink, cloaths, armour; it is that which doth command all things, therefore Juno is still termed a Queen, and she carried a Scepter in her hand in some pictures, and is carried in a rich Chariot of gold and silver, drawn by Lions; to shew, that riches adds beauty, and strength, and courage to men, and who is able to resist it? 3. The Peacock was dedicated to Juno, and so was the Raven and Goose; doubtless to shadow out unto us the nature of rich men; for pride, rapacity and watchfulness are incident to them; the Peacock is not so proud, nor the Vulture so ravenous, nor the Goose so watchful as rich men; but while with the Peacock they look big at the sight of their fine feathers, let them cast their eyes upon their black feet, and remember their end, which will be blackness and darkness; and while they feed upon the hearts of poor men, as that Raven in *Caucasus* did upon the heart of *Prometheus*, let them know that death shortly will feed upon their flesh, & the worm of conscience upon their souls. And although they be as watchful to preserve their wealth, as the Geese of the Capitol were: yet there be they that watch as narrowly over them, and for their death are still watching and wishing; and what better are rich men without grace and literature, that the Geese of the Capitol, which were carefully looked to, and fed by the command of the Censors, and at last killed and carried at their solemn feasts with great solemnity in silver platters? So rich men are fed and pampered, then die, and in solemn pomp carried to their graves, where their carcases rot with their names, *Eorum vitam mortemque juxta astimo.* 4. Some by Juno understand the Moon, therefore they called her *Lucina*, and painted her with beams about her face, sitting upon Lions holding a Scepter in one hand, and a Spindle in the other; by which I think may be meant both her Light and Operations: for the Scepter signifieth dominion, and she bears rule over the humid bodies: hence she is called *Fluonia*: the Spindle which properly belongs to one of the *Parcae* or Fates, may shew us, that the Moon hath a great influence upon our lives: and her sitting upon Lions may signifie, that

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her moist influence doth temper and moderate the fiery and cholerick heat of our bodies. And because the moisture of the Moon, is a great help to facilitate child-bearing, therefore she was called *Juno Lucina*, as the goddess that did help to bring forth children to the light; and for this cause she was called upon by women in their labour: *Juno Lucina fer opem.* 5. I think *Juno* may be the Emblem of an honest careful, and frugal, Matron; for she is commonly painted sitting, to shew, that a woman must not be given to gadding; she hath a Scepter and a pair of Sheers in her hands, for she must both rule her family by her authority and discretion, and she must clothe and feed them, which is intimated by the platter in her hand, and sheers with which she shears her sheep; she is clothed with a Goats skin, to signify her frugality, which is a rare thing to find in the women of this age, whose excess in apparel are badges of their pride and luxury; she is crowned and girded with vine branches, to shew her fruitfulness, to which *David* alludes, when he saith, *Thy Wife shall be like the fruitful Vine upon the Walls of thine house*: she treads upon a Lioness, as all honest and laborious matrons should do; to wit, subdue lust and wantonness: she is armed with a Lance and a Target: for a matron should have a sharp tongue to reprove, and the target of modesty to keep off all lascivious assaults and temptations. 6. By *Juno* may be meant the air, which that picture sheweth, wherein she holds thunder in the one hand, and a drum or cymbal in the other; she wears a party-coloured garment, and is attended by *Iris* the rain bow: by *Castor* and *Pollux* also, which are two fair meteors presaging serenity; the fourteen Nymphs which *Virgil* gives her, are so many exhalations begot in the air: her holding of a Pomegranate in one hand, and a Cuckow upon her Scepter in the other, shews the serenity of the air in which the Cuckow, that sings only in the spring, takes delight; and the fruits do prosper in a temperate air: That the rain-bow is engendred in the air, by the reflex of the Sun-beams upon a waterish cloud, is manifest, the diversity of whose colours, is caused by the light, shining upon the unequal parts of the cloud, some being thicker, some thinner, which the Poet shews in that verse,

Mille

Mille trahit varios diverso Sole colores, Æn. 4.

Although the rain-bow may represent riches, whereof *Juno* is goddess, for indeed wealth makes a fine shew like the rain-bow, but quickly vanisheth;

Divitiarum & formæ gloria fluxa & fragilis: Salust.
And whereas the learned Poet makes *Juno* petitioning *Æolus* to send out the winds against *Æneas*, he shews, that the wind is something else than the bare moving of the air, and that it is an exhalation raised out of the earth and waters, without which, the air could not be so violently moved. 7. *Juno* was the goddess of Marriage, therefore called *Pro-nuba*, and *Fugalis* from *Fugum*, or the yoke that was put over the new-married couple. There was at *Rome* an altar dedicated to *Juno Fuga*, in the street called *Fugarium*, because at this altar they were joyned, and here their feet were fettered; whence the Poet calls marriage, *Vincla jugalia*; but because they thought her power not sufficient, they joyned an help to her, whom they called *Hymen*, and the god of marriage; in one hand he bare a torch, in the other a red vail, called *flammeum*, with which the bride was covered to hide her blushing: these two might signify the two properties that ought to be in women, to wit, fervent love represented by the torch, and modesty shadowed out in the vail: and it is observable, that when the parties who were to be married offered sacrifice to *Juno*, they flung away the gall behind the altar, to shew, that in marriage there ought to be no gall or bitterness. 8. I find that *Juno* had her education from the Hours, and was nourished by the Ocean and *Thetis*, or as some say, the sea-nymphs; to shew, that Navigation, and Time, or Opportunity, beget riches; or, that the airy exhalations are begot of, and nourished by moisture. 9. As *Juno* signifieth the air, *Vulcan* was her son; because the fire is begot of air oftentimes: But as *Juno* signifieth wealth, *Mars* was her son; for wealth begets quarrels, pride, and wars: But as *Juno* was the goddess of marriage, *Hebe* was her daughter: because in our youth and vigour we are fittest for marriage. 10. *Juno's* temple was open-roofed, and by *Numa's* law, no whore must enter into it; to shew, that marriage must not be performed in dark corners, but publickly; and

and that marriage ought to be honourable among all men, and the bed undefiled. 11. *Juno* shed her milk rather than she would be nurse to *Hercules*, of which milk the Poets feign Lillies received their whiteness; and the milky way in heaven, called *Galaxia*, had its original thence; which, as *Aristotle* (1. *Meteor.* c. 8.) tells us, is a bright whiteness, proceeding from the beams of the lesser stars, reflecting on a clear cloud; others hold it to be no Meteor; but however *Juno* in this, may paint out unto us wanton mothers, who will rather lose and spill the milk which nature hath given them, than nurse their own children; which the wildest beasts will not do. 12. *Juno* was said to have the government of Kingdoms, because wealth commands and rules all things; that is able to make a maid the wife and sister of *Jupiter*: therefore not without cause was she so much adored, and called upon by maids that were to marry, under the names *Introduca*, *Domiduca*, *Unxia*, *Cinxia*; for it is wealth that can bring in, and bring home, annoint, and gird the maid with a wedding girdle: and without that, she may sit long enough without house, oyntment, or husband; but if she be rich, she shall not want a *Jupiter* to woe her, who will rather abuse himself, to take on him the shape of a Cuckow, then miss her. She is *Populonia*, the goddess of the common people; and *Curetis*, the souldiers goddess, for wealth is that they fight for: this is the rich mans *Soticensa*, or *Sospitatrix*, or *Opipena*, that is, his saviour and helper: but as *Juno* was a weak help to others, who could not help her self when *Hercules* wounded her; so riches will prove such helps in the end, when the dying wretch shall say to his bags, *Miserable comforters are ye all.*

J U P I T E R.

HE was the son of Saturn and Ops, and was born in Creta at the same birth with *Juno*, and was brought up on mount Ida by the *Curetes* privately, for fear his father should find him, who was devouring his own children: but afterward he drove his Father out of his Kingdom, and divided the world with his two brothers, *Neptune*, and *Pluto*: he took heaven for himself, the sea fell to *Neptune*, and hell to *Pluto*; he usel

to change himself into many shapes, and took *Juno* his own sister to wife.

The I N T E R P R E T E R.

1. **J**upiter is so called *quasi juvenis pater*, because he is a helping father, and *Dispiter*, the father of the day, and in Greek Ζεύς and Πάτερ, from life; for it is he that gives life to all things: by this name, they understood that divine power by which all things are moved and preserved, as may be seen in the Epithetes given to him by *Virgil*, and the other Poets, as also by the descriptions of him in *Orpheus*, and others, and by the ancient pictures which they made of him: for they placed him in a throne, to shew his immutability: they crowned him, to shew his authority: they clothed him with garments representing light and flames of fire, and all besparkled with Stars, to shew his heavenly nature and divine glory: they put a pair of Globes in one hand, the one of Amber, the other of Gold, to signify that both the Globes of heaven and earth are in his power; in the other hand there is a Viol or Citron, intimating that he is the cause of that admirable harmony that is in the world: his throne is covered with a garment of Pea cocks tails, to signify his Providence and Omniscience; he hath the look of an ancient man, because he is the ancient of days; his sandals or shoes are green, and he treads upon *Neptune's* Trident, to shew that sea and land are subject to him. They paint him sometimes with the thunder in his hand, to shew that he is the punisher of impiety; sometime they paint him with a Scepter in one hand, and a circle in the other, signifying that he is that great King who rules the World; for which cause, they place the Eagle by him, who is the King of birds: they give him sometimes the image of victory in his hand, because conquest and victories are from him: sometimes they make all his upper parts naked, the lower parts clothed, to shew that he discovers himself to the Angels and blessed souls, which he doth not to us mortals, who see nothing of him but his lower parts; and these clothed, because here we see him only in his effects and works, and some of his attributes, but obscurely, and in a dark speech,

as the Apostle saith. The Celtæ or ancient Gauls worshipped *Jupiter* under the shape of an Oak, and so the Romans used to crown *Jupiters* image with oaken leaves : to shew that he who gave being to all things, doth also feed them ; for acorns were the first food of the old world. And for the same cause was he worshipped by the Egyptians and Assyrians, under the shape of a ram, to shew us, that it is he who feeds and cloathes us ; and therefore the horn of his nurse *Amalthæa* was filled by him with all kind of food, called *cornu copiæ*, because from him we have our food, for he openeth his hands, and filleth all things with his blessings. And to signifie that he both rules and sees all things, they represented him in their Hieroglyphick by a Scepter with an eye on the top of it, called *Jovis oculus*, *Jupiters* eye. 2. By *Jupiter* may be meant Kings and Judges : for as *Jupiter* is called King by the Poets, so Kings were called *Joves*. They painted him sometimes without ears, sometimes with four ears, to shew that Kings must have no ears for flatterers, informers, and slanderers, but must have many ears for complaints and advice ; they must never want ears to hear the grievances of their Subjects, nor the wholesome advice of their Counsellours: they gave him also three eyes, whereof one in his forehead, to shew that Princes must see more, and higher, and further off than private men ; their knowledge must be more eminent and sublime. Justice is always painted by *Jupiter*; to signifie that Kings actions must be always just. *Jupiter* subdued *Ægeon*, and the rest of the Giants, to shew that Kings must not suffer tyranny and oppression to go away unpunished. *Jupiter* taught people who before fed upon mens flesh, to eat acorns, therefore the oak was dedicated to him; so Princes should endeavour to civilize their people, and to provide by good laws fit and wholesome food for them. *Jupiter* is said to have begot divers daughters, which were called Prayers, intimating that Princes must have a fatherly care of their peoples intreaties and petitions, and not to slight them. *Jupiter* drove away the swarms of flies that infested *Hercules* (therefore called *Muscarinus*) whilst he was sacrificing ; so Princes must drive out of their Kingdom all busie bodies & disturbers of religion. *Jupiter* married *Metis*, which signifieth Counsel, and after he

swallowed

swallowed her, he conceived *Pallas* in his brain, so Princes must unite themselves to good counsellors; and by swallowing their good advice, their heads shall be filled with wisdom ; and they shall produce wise actions. *Jupiter* was the father of the Muses, so should kings be the Nursing fathers of learned men. 3. *Jupiter* may be the type of a Tyrant, for his banishing of his father, and usurping his Kingdom, and cutting off his testicles, his marrying with his own sister, his devouring of his own wife *Metis*, his ravished of *Ganymed*, his many whoredoms and adulteries, his transforming himself into so many shapes of beasts and birds, as into the cuckow, the swan, the bull and ram, &c. What, I say, do all these mean, but lively represent unto us the cruel manners, and wicked qualities of tyrants ? Therefore when he began to reign, the golden age ceased, the Lamb durst play no longer with the Wolf, men could not live securely and happily as they did before : in his reign began rebellions when the Giants conspired against him ; for what could he else expect, but that his subjects should rebel against him ; who rebelled against his own father ? His advancing of the Swan his whore, and placing her among the stars, the honour he gave to the Goat his nurse, in making her a Constellation, and in wearing her skin upon his target, called therefore *Ægis*, doth shew us how Tyrants advance licentiousness, and wantonness, and rapacity also, as they intimated by the Eagle that still waited on him, and drew his chariot. As Kings may be called *Joves*, so Tyrants should be called *Vejoves*, who are fitly represented by that picture of *Jupiter* in the form of a boy, with horns on his head, arrows in both his hands, and a Goat by him, shewing to us the childish, hurtful, and wanton disposition of Tyrants. 4. *Jupiter* is taken sometime for the air, in Poets ; sometime for the element of fire, and *Juno* for the air, therefore they made her *Jupiters* wife, and they used to paint him with a vail flaming about his head, and sometime by *Jupiter* they meant the heaven, as by *Saturn* they understood time; so then when they write that *Saturn* devoured his children, except *Jupiter* *Juno*, *Neptune*, and *Pluto*, their meaning was, that time destroys all compounded bodies : but the heaven with the element of fire, the air, the sea, and earth, are not subject

to

to Times, Laws, and tyranny; And because there is no commixtion but between the neighbouring elements, therefore it is, that *Jupiter* took *Juno* to wife, but could not be permitted by the rest of the gods to marry with *Thetis* the sea, 5. *Austin* (*Lib. 3. de Civ. cap. 10.*) shews the Gentiles vanities, who held the World was eternal, and yet acknowledged *Jupiter* and *Juno*, that is, heaven and earth, to be the children of time: for if they had their beginning of time, then they must acknowledge the creation of the world, and of time also. 6. He laughs likewise at their madness, who called *Jupiter* the chiefest of all the gods, by the name of *Pecunia*, money, the basest of all things: which no wise man will covet, as he sheweth out of *Salust.* (*Lib. 7. de Civ. cap. 12.*) and may we not laugh at them, who not only call but have also made money their great god and *Jupiter*, which now have their commanding power of all things? This is that Idolatry the Apostle speaks of; this that *Jupiter* that can make passage to *Danae*, through a Tower of brass, who more violently than a thunder-bolt can break through the strongest armies:

*Perrumpere amat castra potentius istu
Fulmineo. ——— Horat.*

This is the covetous mans *Jupiter*, *Stator*, and *Feretrius*, and *Liberator*, and *Elicius*, and *Inviatus*, and *Omnipotens* too, and *Hospitalis*, and what not? For he hath said unto the *Wedge*, *Thou art my hope; and to the gold, Thou art my confidence.* But in the hour of death the covetous wretch will find no more comfort in this *Jupiter* of gold, than the Romans did in their *Jupiter* of stone, when they swore by him, *Jovem lapidem jurare.* 7. *Jupiter* is said to be born in *Creta* or *Candie*, because the people of that Island were more religious than others, and to shew that God is chiefly to be found there where religion is most cherished. 8. *Saturn* could not devour his son *Jupiter*, but devoured a stone instead of him, to shew us that Time which destroyeth all things, even the hardest stones, yet cannot consume or destroy that eternal Mind or Deity which they called *Jupiter*. 9. The *Curetes* and *Corybantes* saved *Jupiter* from his fathers fury by the sounding of brass, and clashing of arms, that the childs crying might not be heard: even so Kingdoms are preserved from outward

outward violence or foreign forces, by arms and military discipline. 10. *Jupiter* had divers titles given to him, as *Xenius* the god of Hospitality, *Philius* the god of Love, *Heterius* the god of Fellowship, *Homogenius* the god of kindred, *Phratrus* the god of Tribes, and *Enhorcius* the god of oaths, &c. to shew what care men should have of hospitality, love, fellowship, kindred, tribes, and oaths. 11. At Rome, *Jupiter* was worshipped upon the Capitol, and had a temple there; thence he was called *Jupiter Capitolinus*: he was named also *Jupiter Latiatis*, and was worshiped by shedding of humane blood, as *Tertullian* and *Lactantius* shews; and he was stiled *Jupiter Pistor*, or the baker, because he taught the Romans in their sleep, when the Gauls besieged the Capitol, to sling out their bread to them, by which the Gauls forsook the siege, supposing the Romans to be stored with bread. May not this fitly be applied to the Pope, who is now *Jupiter* of the Roman Capitol, and the Latin *Jupiter* whose name is *Λατίνος*, 666. whose worship consists not in wine, but in blood, in the Eucharist: not to speak, how his power and religion have been still maintained by blood of Martyrs. And may not he be called *Jupiter* the baker, who hath cast the bread out of the Sacrament, by which means he hath lost not only many of the Gauls, but also of the Dutch, English, Scots, Swedes, Danes, &c.

IXION.

HE was the Son of Plegias, who having murdered his Ovid Met. Father-in-law, went up and down the earth as a vagabond: at last Jupiter did pity him, and expiating his crime, Nat. Com. received him into heaven; where he began to fall in love with Juno, desiring the use of her body, but Jupiter understanding this, presented to him a cloud, having the shape of Juno; of Pind. Pyth this cloud the Centaurs were procreated; therefore Ixion was sent down again to the earth, where bragging that he had Lucian. in slain with Juno, he was by Jupiters thunder cast down to dial. deo. bell, where, being tyed to a wheel, he is continually whirled Vives de civit. l. 18. c. 13.

The

The INTERPRETER.

1. IN the person of *Ixion* we may see the nature of an ungrateful man, who being so kindly entertained by *Jupiter* would offer to defile his bed: this was the sin of *Paris* towards *Menelaus*, whose wife he carried away, after he had been so courteously entertained by him: to the sin of adultery he adds treachery, and the violation of hospitality; but *Ixion* was not more ungrateful to *Jupiter* than we are to Almighty God, who having pardoned our sins, and received us to mercy, making us Citizens of Heaven, and partakers with the saints in Light, yet we daily offend him with our spiritual whoredoms, and unthankful lives. 2. *Ixion* wandered up and down like a vagabond, till *Jupiter* pitied him; this is the condition of us all, we have no rest nor peace in our selves, till we return to God by repentance, who will take pity on us, as a Father pities his Child. 3. *Ixion* is not received into heaven till his murder be expiated by *Jupiter*; neither must we think to enter into heaven till our sins be pardoned, and our souls cleansed by the blood of the Lamb, for no unclean thing can enter into the new *Jerusalem*. 4. As *Ixion* did not enjoy *Juno*, but a cloud; so do worldly minded men, who place their happiness on earthly things, they enjoy but empty clouds, and not the substance of true happiness; for what else are the honours, riches, and pleasures of this world but empty clouds, and vanishing vapours? 5. As *Ixion* is continually whirled about by the wheel to which he is tied, so are restless minds, so are ambitious and tyrannical spirits; they have rest neither night nor day, they are continually whirling about, and at the end of their life they are not farther promoted in their desires and aims than at the beginning; still toying like a horse in the mill, who in the end of the day is to be found in the same place where he was in the morning. To be whirled about on a wheel, was a great punishment in Greece; but in our story of this restless wheeling of the covetous and ambitious man in *Ixion's* wheel stood still once at the Mithras altar, *us. Atq; Ixionci vento rota constitit orbis*; but the ambitious and covetous mind never rests, though

Προξενισμ.

Geog. 4.

Word

word sound never so sweetly. 6. As *Ixion* was punished in hell for his ingratitude, so *Pindarus* makes him a Preacher upon the winged wheel, exhorting all men to be thankful to their Benefactors; *Ἰξίωνα φασὶν ταῦτα θεοτοιοῖσι λέγειν ἐν Πυθ. Οἰκ. πλεονεχῶν*. Though I doubt whether there is so much charity in hell; yet this is recorded for our instruction, that we may learn to take warning from other mens harms: *Felix quem faciunt aliena pericula cautum*. 7. The wheel is the emblem of inconstancy, therefore Fortune is placed upon a wheel; they then, whose actions and resolutions are wavering, unsettled, and changeable, may be said with *Ixion* to be whirled about with a wheel. 8. *Ixion* had tasted of Ambrosia and Nectar, and therefore could not die, for which cause he is tortured in hell perpetually; by this we see, that the Gentiles had a persuasion of the souls immortality, and the perpetual torments of the wicked. 9. *Ixion* was a most wicked man, in whom many sins met together, to wit, treachery, murder; having thrust his father in law into a burning Cole-pit under pretence of friendship, adultery, ingratitude, pride, lying, and prating so that he could not refrain his blab-tongue from bragging of his carnal commerce with *Juno*; thus, sin seldom goeth alone. 10. Commonly as the Parents are, such be the Children; *Ixion* himself was given to lechery, and so were the Centaurs his Children; for which cause they were said to be half horses, intimating their unsatiable lust, and proneness to Venerary. 11. *Ixion* in affecting *Juno* did signifie, that he was an ambitious man, affecting a Kingdom, for she was a Goddess of Kingdoms, but whosoever obtain Kingdoms by violence and oppression, are like *Ixion* on a wheel, they are quickly up, and quickly down. He was said to be the father of the Centaurs, because he was the first that made a guard for himself of horsemen. 12. *Ixion* was tied to the wheel by snakes; this may signifie that he was an envious and malicious man, and that as the lives of tyrants are unstable, like a wheel, so they are subject to much envy. 13. *Jupiter* was King, who advancing *Ixion* to honour in his Kingdom, was so ill recompensed by him, that he fell in love with his Queen; whereupon, to delude him, he presented a servant maid, called *Nephale*, in the shape and habit of *Juno*, of

Pyth. Oid.

Fulgen. l. 2
Mythol.

Tortoise
Ixionis
anguis.
Virgil.
Georg. 4.

Q

of whom he begot a servile generation of people, called Centaurs, which gave occasion to the fiction, that they were begot of a cloud. 14. Jupiter was well enough served by Ixion, for he had committed adultery with Ixions Wife before therefore by the law of retaliation, Ixion becomes Jupiters Corrivall. God suffers the same measure to be mete to Tyrants, which they mete to others. 15. Ixion was King of Theffaly, who in the Town called Nephale, first taught his people the use of horsemanship, and because they were employed on horseback (for on foot they were not able to run so fast) to bring home the mad Oxen that were run away, they were called Centaurs, ἀπὸ τῆ κατ' αἶν τῆς ταύρου. 16. In Ixion we may see, to what intolencies, sudden humours, fullness of bread, and drunkenness do bring men: for he being admitted to the table of Jupiter, and drunk with Nectar, forgot himself so far, as to desire the use of Juno's body, Luxuriant animi rebus plerumque secundis, ἀναμνήσθη τῷ Ἰξίωνα μετ' ὅτε τὸς ἀξιώδης καὶ νῆς τετραζῆς, &c. 17. By Ixions punishment upon the wheel, we may observe, that this torturing hath been usual in old times, for Virgil speaks of it, Radiisque rotarum districti pendent; so doth Josephus, in his story of the Maccabees; so doth Plutarch, Aristophanes, Cicero, and others; See De la Cerda, and Turnebus. Tertullian calls the Martyrs that were tied to the wheel, Semaxios, quasi Semiachios, from the axeltree.

CHAP. X.

L.

LARES or PENATES.

These were the two Sons of Mercury and Lara, which he begot of her, when he conveyed her to hell after her tongue was cut out by Jupiters command, for bewraying to Juno his intent he had to desflour Juturna.

The INTERPRETER.

1. These Lares were the Gentiles household gods; and this word is sometime used for House or Household gods; so Salust: nobis Larem familiarem nullum. The place where these Lares were worshipped or kept, was called Lararium; they were called also Penates, from penu or penitus, from whence comes penetrare; for they were kept in the most retired and inward places of the house: and sometimes Penates and Lares were of whole Cities and Kingdoms. 2. The Lares were painted like young boys wearing a dogs skin about their shoulders, and having a dog always by them, to signify that they were the faithful keepers of houses and goods, as dogs are; and that they are terrible to strangers; but familiar with domesticks. 3. They were painted also with their heads covered, which was a sign of liberty, and preservation; so we read that Castor and Pollux, the deliverers and preservers of Greece, were painted covered; so Suetonius writes, that the Roman people covered their heads with caps when Claudius Nero was dead, in sign of their re-obtained liberty. By their covered Lares then, they signified that men in their own houses ought to be free, and protected

from wrong and violence. 4. *Arnobius* tells us, that *Lares* were the gods of high-ways and travellers, *Lib. 3. cont. Gent.* and that they were the same that the *Curtes* were, which with the noise of their brazen instruments preserved *Jupiter* from devouring by *Saturn*. I find also that they were the same with *Larvæ*, and *Lemures*, and *Genii*; save only that the *Genius* waited on the living, but the *Lares* upon the dead; yet the name *Genius* is given to these also by *Virgil*, speaking of the serpent that came out of *Anchises* his grave;

Incertus Geniumve loci, &c. —Æneid. 5.

By this it seems the Gentiles thought it unfit that those gods who are assigned to preserve them in their Houses, should forsake them when they went abroad; for the dog which was consecrated to them, doth not only preserve the Masters House, but also waits upon him when he goes abroad; ——— *Gressumque canes comitantur herilem.*

And so they thought it unfit, that the gods which waited on men in their life time, should forsake them in death, and not wait upon their souls: and by that fiction of the *Curtes* preserving *Jupiter*, they did shew that as soon as *Lucina* brings us out to the light, the *Genii* or *Lares*, as so many Angels, wait upon us, to preserve us from hurt. But what madness was this to multiply so many gods, whereas that same God who gave us life and being, gives also his protection and custody both in life and death? 5. They used to offer to their *Lares* and *Genii* wine, and the smoke of Frankincense: and they thought it abomination to offer any living creature to them, or to worship them with the loss of any beasts life, by whom they had the preservation of their own life: I wish they would truly consider this, who think they cannot worship the true God of peace, except by war: whereas he turned the sacrifices of blood unto the Sacrament of wine, to shew that he delighted not in the blood of beasts, much less in the blood or death of men: nor doth he think that he is worshipped by shedding of their blood, for whom he shed his own blood. 6. The chief place where they worshipped their *Lares*, was in the chimney: by which they signified, that they were the gods of fire, as well as of their Houses: and therefore *Lar* is taken for the fire, of chimney sometimes; and *Servius Tullus* gave out, that his mother

mother conceived him of *Lar*, whom she saw in the fire, as she was one night warming of herself in the chimney: in taking of which conception, a flame was seen afterward issue out of *Servius*'s head: It seems that too many Princes are conceived of fire, and they are too much addicted to the worship of their fiery gods, as appears by their too great delight they take in the fire of strife, wars, and contentions. 7. I find that *Lares*, *Larvæ*, *Lemures*, and *Manes*, signified the souls of men after death, seeming to appear to men sometimes: if they were good souls, they were called *Lares*, and did no hurt; if they were wicked souls, they were called *Larvæ* and *Lemures*, and affrighted men: these are called by *Apuleius*, *Noctium oscur sacula, bustorum formidamina, Sepulchrorum terriculamenta*? therefore *Romulus* instituted the feasts called *Lemuria*, or *Remulia*, to pacify the soul of *Remus* his brother, whom he killed: But I find *Manes* a general word for good and evil Souls. Upon these Gentile fictions the Church of *Rome* hath grounded the feigned apparitions of souls after death to confirm superstition and their doctrine of Purgatory. 8. In that the *Lares* were begot of a dumb goddess, and the God of speech, as they were going to hell, I suppose, they might by this signify, that the departed souls, though they cannot speak with corporal organs, as we do, yet they have a spiritual speech, whereby they communicate the conceptions of their mind to each other, as *Thomas* sheweth us *Prima prima, quest. 107. art. 1.* For there is no hinderance why one Soul or Angel should not understand another, but only the will: for in us our bodies hinder the apprehension of one anothers conceptions, but in spirits the will only; so that as soon as the Spirit is willing to impart his conceptions to another, he is said to speak, and the other to hear. 9. Among the Romans there were *Lares publici*, and *familiares*, publick and household gods: also *Lares hostitii*, gods to drive away their enemies; *Lares marini*, gods of the sea: *Lares viales*, gods of high ways; *Lares querquetulani*, gods of the Oaks or woods; neither was there any place in the world which had not these petty gods, besides their great gods: But what petty gods were these, whom a man must rescue out of the flames of *Troy*, or else they had been burned; therefore not without

cause doth St. *Austin* (*De Civit. lib. 6. 3.*) laugh at the Romans, who made these conquered gods their protectors, who thought that by their help they subdued the world, that could not help themselves when they were subdued by the Grecians, as he proves out of *Virgil*; whom he calls the greatest, most excellent, and best of all Poets. What better are the new Romanists in multiplying to themselves tutelar saints, forsaking the fountain of living water, and digging to themselves cisterns that will hold no water?

LATONA, See **APOLLO**, and **DIANA**.

LEANDER,

Museus. Ovid. in ep. Virg. Geo. 3.
HE was a famous youth in Abydus, a Town of Asia, seated upon the Hellespont, who being in love with Hero, a beautiful maid that dwelt in Sestos, upon the opposite shore, used to swim over to her in the night time with good success, but one night the storm arose, and drowned him.

The INTERPRETER.

1. **T**His sea in which Leander was drowned, is called the Hellespont from Helle, who with his brother Phryxus, sitting on the golden fleeced ram, was drowned there, for these two brothers being commanded by their mother Nephele to sail upon that Ram to Colchi, Helle fell off, but Phryxus came to Colchi in safety, and sacrificed the ram to Mars, as he was commanded; and hung up the Golden Fleece in the Temple of Mars, guarding it with a watchful Dragon; but indeed these were not carried upon a golden ram, but in a ship having a gilded ram painted on the stern. This sea is called also Pontus Phryxus by Lucan, which he saith *Cæsars* Army might have covered over with ships, and have joyned Sestos to Abydus as the Persian Army did, when they pass on dry ground out of Asia into Greece.

*Tot potuere manus adjungere seston Abydo,
 Ingestoque solo Phryxum elidere pontum.*

2. In Leander we may see the violence of Love, which all the

the water of the sea could not quench, though he drunk plentifully, nor could the roaring of the waves, nor the mingling of heaven and sea terrifie, αἰθερὶ μίχεται πόντῳ. which the best of Poets elegantly expresseth.

*Quid juvenis durum cui verlat in ossibus ignem
 Sævus amor; nempe abruptis turbata procellis
 Cæca nocte natat serus freta, quem super ingens
 Porta tenet cæli, & scopulis illisa reclamationt
 Equora, nec miseri possunt revocare parentes,
 Nec moritura tenet crudeli funere Virgo.*

*Virgil. l. 3
 Georg.*

3. In Hero we may see the nature of many women; she was παρθένῳ ἡμερῇ, νύχτι γυνή, a virgin by day, but a wife by night; many seem to be chaste and modest by day, which are by night notorious whores: *Quæ cum foris sunt, nihil videtur mundius*; they delude the eyes of the world, but they cannot deceive his eyes to whom the darkness is no darkness; but the night is as clear as the day, and what they commit in secret shall be proclaimed upon the house tops. **4.** Hero, as *Eulgentius* observeth, signifieth love, and Leander the dissolution of manhood; to let us see, that love causeth men to undertake any danger, though in the night, and makes them loose and dissolute. **5.** Hero held out a light to Leander, but it was a faithless light, as *Museus* calls it, for the bitter wind put it out; ἡ δὲ λύχνον ἀπὸ τοῦ ἀπὸ τοῦ πνεύματος ἀπῆλθε. and so it was the occasion of both their deaths. Love is accompanied with a flame, with heat, and light, or cheerfulness, which in young men is quickly extinguished, in old men totally dead; for as the cold water killed Leander, and his love, so doth cold and moist old age destroy the heat of youthful affections. **6.** The love of this world, and the light which it holds out to us, is much like the love and light of Hero, it fails us in our greatest extremities and dangers; therefore he that hath not the light of Gods word to direct him through the sea of this world, must perish undoubtedly; the fiery Pillar was not a surer guide to the Israelites, then Gods word is to Christians: other lights are quickly extinguished by the wind of adversity; but the more this spiritual light is blown upon by the blasts of afflictions, the clearer it burns. **7.** Leander confesseth, that for the love he bore to Hero, he was not afraid to cross the rough and sharp seas,

*L. 3. My-
 tholog.
 ἑρως, λυτὴ
 ἀνδρῶν.*

seas, though they should burn with fire, and prove altogether unnavigable ;

Ἰαρόνε σὸν δ' ἔρωτα καὶ ἄγχιον ὄϊσμα παρήσα,
ἢ περὶ παφλάζοντο καὶ ἀπὸν ἔσεται ὕδαρ.

I with the love of God were as fervent in us, that so we might with the same courage and resolution cross the turbulent seas of this world : the love of Christ gave boldness to Peter to walk on the seas, but else so cold is our love, and so weak is our faith, that though Gods word shine clearer on us, than that of Hero's light upon Leander ; though Christ is our sure guide, and had promised to be with us when we pass through fire and water ; though the purchase which we shall obtain, doth infinitely exceed Leanders in the enjoyment of Hero : yet we faint many times before we begin to swim, or else give off and fail before we be half way, being affrighted at the many-sounding noise of these mad waves : *μανοιδῶν ῥῆϊον πολυχέα βόμβον ἀκέων* whereas Leander waxed bold at last, though he was fearful at the first *Ἐβρεμε μὲ τὸ πῶτον, ἔπειτα δ' ἄρσεν ἀήρας.*

LEARCHUS. See INO.

LEMURES, See LARES.

LEUCOTHEA, See INO.

LEUCOTHOE.

She was the Daughter of Orchamus King of Babylon, with whom Apollo being in love, transformed himself into the shape of Eurynome, her mother, having removed all her waiting maids from her, and pretending secret conference with her daughter ; at last Apollo assumed his own shape, and got his desire of her ; which when Clytie, who was also in love with Apollo, knew, she acquainted Orchamus the cruel King with his daughters love ; he buried Leucothoe alive, which Apollo took heavily : and because he could not restore her to life, transformed her into a Frankincense-tree.

The INTERPRETER.

1. IN Orchamus we see the disposition of a cruel father, to bury his daughter alive ; though her sin had been great,

great, yet the punishment of a father should be gentle ; *Pro peccato magno paulum supplicii satis est patri* ; its unnatural for a man to be cruel, whose name should put him in mind of mercy : so that a man without pity, is like a Church without an altar ; but, for a father to be cruel to his child, is horrid and barbarous. 2. Apollo here we see, is a weak god, who could not restore his beloved Leucothoe to life again : how happy then are we who are beloved by such a God, who both can and will raise us up at the last day, and will extol those bodies of ours to honour and immortality, which are now sown in dishonour and ignominy ? 3. Out of the body of Leucothoe grew the Frankincense-tree, by the virtue of Apollo or the Sun : so in the last day, our bodies shall spring up to immortality, by the virtue and power of the Sun of righteousness. 4. In Clytie we see the nature of jealousy : love can abide no corival, therefore polygamy is against the rules both of nature and policy ; for which cause, God made but one woman for one man, neither can there be any quietness or sincere love between a man and his many wives, or between the women themselves, as there is between one man and one wife. 5. Leucothoe and Daphnis were beloved of Apollo, to shew, that the Frankincense and Bay-trees prove best in warm soils : and because the Marigold delights in the heat and presence of the Sun, stretching out its leaves, whereas in the night time it hangs down the head, & contracts its leaves, as being sorry for the Suns absence, hence arose the fiction of Clytie being in love with Apollo. 6. In Clytie we see the nature of a flatterer, who in every thing composeth himself to the nod of his Prince ; what the one affirms, the other will swear ; if the Prince be sad, he will weep : *Ait ais, negat nego ; denique egomet mihi imperavi omnia assentari* : the Marigold is not more obsequious to the Sun, than a flatterer is officious to his Prince, he is like a looking-glass, that represents all the postures of the face ; another Proteus, that can take upon him all shapes : a Polypus, and Chamelion, that can express all colours except the white, which is the colour of honesty and simplicity, where he hath no share. — *rides ? majore cachinno*

*Concutitur ; slet si lacrymas conspexit amici,
Nec dolet, igniculum si bruma tempore poscas,*

Accipit

Terent. in
Andr.
Homo ab
humani-
tate.

Terent. in
Eunuch.

Juven.
Sat. 3.

Accipit Andromedem ; si dixeris aestuo, sudat.

7. *Apollo* is the Sun ; by *Leucothoe* may be meant the Moon, for she is the white goddess of the night ; by *Clytie* may be meant the morning ; for so *Ibicus* in *Rhodoginus* calls the morning *Clyton* ; because at that time we begin κλέειν, to hear and speak again, whereas in the night all things are silent, and at rest, both these are in love with *Apollo*, because both these receive their light and beauty from the Sun. 8. *Apollo* is the God of Physick ; and the Frankincense, tree with its juyce and rind, is much used in Physick, and as *Dioscorides* sheweth, very medicinal for divers uses, therefore it was that *Apollo* was said to be in love with *Leucothoe*, who was turned into this tree ; the like may be said of *Daphnis*, and the Bay-tree. 9. As the Sun was in love with fair *Leucothoe*, so was Christ the Sun of righteousness with the Church, the fairest among women, for whose sake he disguised himself, that he might enjoy her, and raise spiritual children to himself by her, which gave occasion to the spiritual King of *Babylon* to be offended with her, and persecute her to the death ; but out of the death of her members, springeth up the Frankincense, or the sweet odours and sacrifice of Christian obedience, magnanimity, and patience. 10. *Clytie*, or the Marigold doth still follow *Apollo*, or opens or shuts with the Sun ; so let there be in us the like affection towards the Sun of righteousness ; let us grieve when he absents himself from us, and let our spirits rejoyce, and our hearts dilate and enlarge themselves, when he presents himself to us.

LETHE.

This was a river in hell, of which whosoever drank, he for-
got all forpast actions and sufferings.

The INTERPRETER.

1. **T**HE *Platonists*, which held the souls existence long before their bodies, affirmed that the souls, before their entrance into their bodies, drunk of this river, that they

they might not think of, or remember the happiness they had lost, which had been a continual torture to their life: this opinion *Virgil* followeth, *Æneid*. 6. But I think that by this Fiction may be meant, that the Saints who depart from hence forget all forpast miseries : for what happiness or rest can there be in the glorified souls, if they should remember the miseries, disgraces, & wrongs which they have suffered ; or the sins which they have committed here? Surely, even in this life, if it were not for sleep and oblivion, our condition should be most miserable ; *πότεν αλίστη ἴδ' κλέων ὧς σφῆ*. How sweet is oblivion of evils, saith *Orestes* in *Eurypides*? 2. The river *Lethe* is in *Africa* running by the City *Berenice*, which is swallowed up by a great gulf, and runs under the ground many miles, then breaks out not far from *Berenice*, which gave occasion to the country people to think that this river sprung out of hell. 3. They that went to the Cave of *Trophonius* to consult with the Oracle, used to drink of two rivers, the one was *Lethe*, at the entering in, that they might forget their forpast affairs : the other was the river *Mnemosyne*, or Memory, which they were to drink at their coming out, that they might remember what there they had seen and heard : I wish that they who run so eagerly to Church to the Sermon, would drink of *Lethe* when they go in, and lay aside thinking upon worldly businesses, and that they would drink *Mnemosyne* at their coming out, and remember carefully what they have heard : but 'tis far otherwise with them ; for they drink *Mnemosyne* when they go in and have their minds altogether busied with worldly affairs ; but when they come home, they remember no more, than if they had drunk of *Lethe*, with those which

Securos latices & longa oblivia potant.

4. There were said to be four rivers in hell, viz. *Lethe*, *Acheron*, *Phlegeton*, and *Cocytus*. This world may be called hell, being compared with heaven, which was lost by sin : in this hell or sinful condition in which we live, there are first the river *Lethe*, or forgetfulness of our duty to God, for which cause we are urged with so many *memento's* in Scripture. Secondly, *Acheron*, or the loss of that spiritual joy of conscience, and comfort of the Holy Ghost, of which sinful men are deprived. Thirdly, *Phlegeton*, the fire of lust and anger with

with which we are enflamed. Fourthly, *Cocytus*, sorrow or groaning; for *κωκυς* is to lament: and this ariseth from *Stryx*, which signifieth sadness, *ἡ δὲ στυγερή*.

LIBER, See *BACCHUS*.

LIBITINA.

She was the goddess of Funerals among the Romans: in her temple were sold or lent such things as were requisite for Funerals.

The INTERPRETER.

1. *Libitina* is thought by some to be *Venus*, by others *Proserpina*, the wife of *Pluto*; who because she was the queen of Hell, was supposed to have the charge of funerals, and to be the Lady President of the dead; but *Plutarch* will have her to be *Venus*, in whose Temple those things were kept which were fit for Funerals; to let men see both the shortness and danger of Venereal pleasure, which men should use, as being mindful of their end. *Venus* then was the goddess both of generation and corruption; of our coming into this world, and of our going out; hence she was called by the Greeks, *ἑμψυβία*. 2. *Libitina* is taken for death it self, so *Horat.* *Non omnis moriar, magna pars mei vitabit Libitinam*; and in *Juvenal.* *evadere Libitinam*, is to escape death. 3. *Libitina* is taken sometimes for the coffin where the dead body lieth, So it is used by *Sidonius*; *cum Libitinam ipsam flentes omnes, externi quoque prenscirent, remouerentur, exoscularentur*; and so likewise by *Arnoldus*, *calaver in Libitina jacens*; So it is used by *Martial*: *dum levis arsura struatur Libitina papyro*; Hence those that provided for the Funeral necessities were called *Libitinarii*; the servants that buried the Corps were named, *Pollinctores*, *Vespillones*, and *Sandapilarii*; by the Greeks, *νεκροφόροι* and *bustuarii* was promiscuously used, both for *Libitinarii* & *Pollinctores*, but *Libitinarius* in *Plautus* is used for a decrepit old man, ready for the coffin; in Greek *ἐνταπιδής* & indeed we may be all of us, both young & old, called thus, for *nascimur morimur*, we begin to die so soon as we are born; and death like *Libitina*, called at first, as *Scaliger* thinks, *Libitina*, whence

whence is *labrum* and *labor*, is ready in all places, and at all times to catch us; at *Rome* there was but one gate called *Libitinaensis*, through which the dead were carried; but in truth this gate is to be found every where, and though there is but one gate through which we enter into the world, yet there are many by which we are carried out. 4. In the Temple of *Venus Libitina*, young Maids, when they began to lay aside their childishness, and to think of marriage, used to dedicate their puppets called by the Greeks, *ἀνδραγυρία*, of which custom *Persius* speaks, *nempe hoc quod Veneri donata à virgine pupæ*; So young men used to fling away their nuts, of which custom also *Persius* speaks, *et nucibus facimus quacunq; reliquit*. So when they put on their *toga virilis*, they used to dedicate to the *Lares* their golden Jewel which hung at their necks, called *Bulla*; the maids used to dedicate their Puppets to *Venus*, hoping that by her means, they should obtain living Puppets: this was but a ridiculous custom to offer Puppets to a goddess, as if she were like them to delight in such baubles; and surely little wiser are they, who dedicate Images and Pictures in Churches, to the honour of Christ and his Apostles, what else is this, but to dedicate great Puppets to them, whereas we should rather dedicate to Christ a good life.

Compositum jus fasque animi sanctosque recessus Mentis, et incoctum generoso pectus honesto.

Alex. ab. Alex. l. 9. c. 16. Alii vocant regas Satyr. 2. Satyr. 1.

Pers. Sat. 2.

LOTIS.

She was a beautiful Nymph, the daughter of Neptune, who being like to be surprized by *Priapus*, called upon the gods for their assistance, who taking pity of her, turned her into a tree of her own name, *Lotis*.

Ovid. 9. Met.

The INTERPRETER.

Lotis is called also *Dryope*, that is, like an Oak, to shew the likeness and agreement that is between the Oak and the *Lotus*, they being both hard and firm, and not apt to putrifie: but though *Dryope* was turned into the *Lotus*, yet I find she was another Nymph different from *Lotis*: for

Dryope

Plutar. in Probl. Halicar. l. 4. in Numa.

Sid. Apol. epist. 8. l. 2. In vit. S. Godehardi l. 10. epig. 80.

In Bacch.

Pott. l. 3. 89.

Theophrast. de Plant. l. 4. c. 4. 10. Dioscorid. l. 1. c. 134. l. 13. c. 16. Dryope was surprized by *Apollo*, and afterward married to *Andremon*. 2. From this tree *Lotis*, a people in *Africa* are called *Lotophagi*, because they feed altogether upon this tree which affordeth a delicate fruit, more pleasant than Dates, and liquor no less delightful than wine; there are great store of this *Lotos* in the Isle *Pharos*, therefore called *Lotophagia*. *Pliny* saith, that this tree grew in *Italy* in his time, but the fruit did degenerate from the goodness of the *African*. 3. Because this tree is pleasant to look upon, in respect of the beauty, largeness, and thickness of its leaves, multitude and length of his branches, therefore the Poets took occasion to say, that this tree had been heretofore a beautiful Nymph; and because it proves best in moist ground, near rivers, whence it is called by *Ovid*, *aquosa Lotis*, they feigned that she was the daughter of *Neptune*; and because both the fruit and the wood of this tree are medicinable, as *Dioscorides* shews, and *Mathiolus* upon him; and because it proves best in hot countries; hence they feigned that *Apollo* was in love with her, who was called the god of physick; but it is strange which *Theophrastus* writes of the Egyptian *Lotos*, which at the going down of the Sun contracts its leaves and flowers, and in the morning, at the rising of the Sun, dilates and opens them; and that in the night time it bowes it self, and dips its branches in the river *Euphrates*, which it lifts up again out of the water, upon the rising of the Sun, not without cause then did the Poets make *Lotos* the daughter of *Neptune* and the darling of *Apollo*. 4. This *Lotos* may represent the Church of God, which in the night of affliction, bowes her self in humility, and dips her head in tears, but when the Sun of righteousness shines upon her, she lifteth up her head again with joy: thus heaviness may be for a night, but joyeth cometh in the morning, therefore though our God hide his face from us for a while, yet he will cause the light of his countenance to shine upon us again, and then shall we be whole. 5. Such is the sweetness of this *Lotos*, that they who eat of it did use to forget their own country, whence arose the Proverb, *Thou hast tasted of Lotos*, that is thou hast forgot thy own Country, or thou hast been a long stranger; So *Homer* shews of *Ulysses* his fellows, who having tasted of *Lotos*, forgot to return to their ships:

Τῶν

Τῶν ὃ ἐστὶν λωτοῖο φάγροι μελινθεῖα κερπεῖν
 Οὐκ ἀπαγίλαται ἐθέλειν πύλιν, ἢ δὲ νέεσθαι.

Odyss. l. 9.

Too many have tasted of *Lotos*, that is, of the pleasures of this world, which hath made them forget heaven their native Country. I wish we could be as wise as *Ulysses*, who would not taste of *Lotos*, or at least, he tasted very little of it, because he would not be enticed by any pleasures to forget his native Country; how many young men are there, who forget their studies, and the ways of vertue, when they begin to taste of liberty, and youthful pleasures; and chiefly when the wanton Syrens of this age, chant poisonous songs in their ears

LUCINA, See JUNO.

LUNA, LUCINA.

She was the daughter of *Hyperion* and *Thia*, the wife of the Air, of whom she begot the Dew; and she was the sister of *Phœbus*, or the Sun.

The INTERPRETER.

1. *Luna* is called the daughter of *Hyperion*, either because he was the first Astronomer that found out her divers motions, or because her motion is far above this aerial world in which we breath. She is the daughter of *Thia*, because her original is immediately from God: she is the wife of the air, because by her influence, and Airs frigidity, Dew is engendered in the night: she is the sister of *Phœbus*, because amongst all the stars, she is likest in light and beauty to the Sun, and in magnitude also, according to our appearance. Some call her the daughter of the Sun, because perhaps she hath her light from him. 2. The Poets give her a party-coloured garment, to shew her various aspects; and do sacrifice a black bull to her, to shew how black and horned she appears after the Change. But to declare her brightness in the full, they gave her a Coach drawn with white Horses: and whereas they ascribed four horses to the Sun, but only two to the Moon; by this they intimated, that the

Λωτοῖο φάγροι
Erasm. in adag.

the Sun's motion is far swifter than the Moons in respect the Orb in which he moves, is far more capacious than that of the Moon. 3. They held her to be both male and female, because of her active quality of heat, and the passive quality of moisture: therefore men did sacrifice to her in women's apparel, and women in the habit of men. Her masculine power is seen in moving the inferiour bodies: her feminine in receiving light. 4. *Luna* is the same with *Lucina*, because by her light and influence she helpeth child-birth; she is painted with a torch in one hand, and arrows in the other, to shew the fervent and sharp pains of women in child-birth; and that she is the light and torch of the night; she is painted sometimes with wings, to shew the swiftness of her motion; and sometimes all covered with a veil, I think, to intimate her eclipses, and obscurity in the conjunction. The Egyptians in their hieroglyphics represented the Moon by a white-skin'd man having an hawk's head, to signify, that the Moons whiteness or light proceeded not from her self, but from the Sun, of which the hawk was the emblem: and dedicated to the Sun, either because of her high flying, or quick sight. 5. The Romans used to wear half-moons upon their shoes, either to shew their original from the Arcadians, who did brag that they were more ancient than the Moon, or else to signify the inconstancy of wealth, honors, and all humane glory, which waxeth and waneth with the Moon. And perhaps from the Romans, the Turks have borrowed the same custom of wearing half-moons in their Colours. 6. The Moon in her eclipse looketh red, and the foolish Gentiles thought that it was for shame she looked thus, as blushing at the madness of the witches, who thought by charms to bring her down from heaven, according to that *Carmina vel cælo possunt deducere Lunam*: and therefore they used to beat brazen instruments, which the Poet calls, *Æra auxiliaria Lunæ*, as if these sounds did dull the Magicians charms, and abate their force upon the Moon. Indeed, if the Moon could blush, she would be much ashamed at such madness, as also at many other impieties committed in the night time: but the true cause of her redness is the mixture of her own light with the shadow of the earth; or rather, as *Scaliger* saith, (*Exer. 61.*) because she

she is in the point of the *Pyramide*, not far from the first beams of the Sun; and situated in the second beams, which are the species of the first beams, as the first are the species of the light.

LYÆUS, See *BACCHUS*.

LYCAON.

HE was the Son of *Titan* and *Terra*, or, as some think, of *Pausan.* in *Pelagius*, and *King of Arcadia*; with whom *Jupiter* and *Arcad.* some other gods one night lodged, to see if he was so wicked a *Ovid. l. 1.* Tyrant as was reported; he thought to have murdered *Jupiter*, *Met.* but finding that impossible, killed one of the *Molossian* Hostages *Hygin. l. 1.* which were then with him, whom he partly boiled, and partly roasted, and set the flesh on the table before *Jupiter*, who abhorring *Apol. l. 3.* this abominable wickedness, went away in a rage, and with thunder set the Kings house all on fire; who being affrighted there-with, ran into the woods, and there was turned into a Wolf. *Nat. Com. l. 9. c. 9.*

The INTERPRETER.

SO much of this is historical, that *Lycaon* was a cruel tyrant of *Arcadia*, who making wars against the *Molossians*, a people of *Epirus*, and demanding Hostages of them, murdered them; whose flesh is set down before *Jupiter*, a neighbour Prince, who abhorred this fact, and set *Lycaon's* house on fire; who being expelled his Kingdom, went and dwelt in the woods, where he gave himself to robbing and murdering of travellers, living rather the life of a Wolf than of a Man. 2. This story of *Lycaon*, is much like that of *Cain*, who cruelly murdered his brother *Abel*, thinking to conceal his death from God, as *Lycaon* thought to hide his cruel fact from *Jupiter*; but as the one, so the other became a vagabond upon the earth, giving themselves to murdering and robbing like Wolves, for *Cain* got much wealth by robbing, as *Josephus* sheweth, who at last was killed by *Lamech* in a bush, where he hid himself; so that *Lamech* supposed he had been some wild beast, and not *Cain*. And as *Jupiter* came down to see the wickedness of *Lycaon*, so God came down to examine the murder of *Cain*; and as *Jupiter* for the sins of *Lycaon* and his sons, so God for the wickedness

Homo hominilupus.

L. 1. Ant.

R.

ness

ness of *Cain*, and his posterity, sent a flood vpon the world.
 3. *Lycaon* may be said to be turned into a Wolf, either because he was a cruel man, or because he was a melancholy man; for the melancholy affection is called by the Greeks, *λυγνὸν ὄραμα*, because such men are for the most part cruel, sad, solitary, avoiding the company of men, ravenous, and pale; or else because he was the first that instituted the solemnities called *Lycaea*, to *Jupiter Lycaus*; or because he sacrificed a child upon *Jupiters* altar; which child was called *Arcas*, *Jupiters* own son, and translated by him into heaven, where he was made a Constellation called *Bootes*; and from this *Arcas* the Country *Arcadia* is so called: or else because he used to wear a Wolf's skin, and taught his people to cover their Cottages with the skins of Wolves, and of other wild beasts. 4. By this punishment of *Lycaon* we are taught to be courteous, and not cruel to strangers, seeing God himself oftentimes lodgeth with us in the habit of a stranger: and Christ himself in the last day will reward those that lodged him, acknowledging, that in lodging strangers, they lodged him. There is not then any sin more odious to God and good men, than the violation of hospitality, and the wrongs that are done to strangers. 5. As *Jupiter* came down from heaven disguised like a man, to lodge with *Lycaon*, but was cruelly and barbarously entertained by him: so Christ, the true God, came down from heaven in the shape of a man, to lodge with the Jews, who used him more cruelly & barbarously than *Lycaon* used *Jupiter*, so that they proved themselves not to be men, but savage wolves. 6. Though *Lycaon* is said to be turned into a Wolf, yet I do not believe that this transformation was real, for Satan hath no such power to transform bodies, which is a new creation, and proper only to God; though *Spondanus* be of another mind: it hath been indeed believed in all ages, that there have been such real transformations, as this of *Lycaon*, of *Meris* in *Virgil*, of the *Neuri* in *Herodotus*, who once every year become Wolves for a few days, and then return to their own shape again: *λύειν θ' ἰνέται ἡμέρας ὀλίγας*, &c. The like is recorded by *Pliny*, of a certain family who swimming over a Lake become Wolves, and after nine years, if all that time they have abstained from mens flesh, they

Ζεὺς ἔειπε
 ὅς ἐπαύρι-
 ος φίλος,
 Ἰὺπιτερ
 ἡσπες.

In Homer.
 l. 10.

Eccl. l. 4.

L. 8. c. 22.

they swim over the same Lake again, and re-assume their old shapes: all these are deluding phantasies: for there is no such virtue in Herbs, Spells, and Ointments, neither was *Apuleius* truly turned into an Ass, or *Ulysses* fellows into Swine, or *Nebuchadnezzar* into an Oxe; but only in their minds into beastly qualities, they degenerated from the use of reason, not having all that while either lost the shape of humane bodies, or the essence of reasonable souls.

LYCIUS, See APOLLO.

LYCUS.

HE was King of Bœotia, and husband of *Antiope*, the daughter of King *Nycteus*: she being found with child of *Jupiter*, who transformed himself into a Satyr, was by *Lycus* put away, and *Dirce* became his wife: this fearing lest *Antiope* might be reconciled again to her husband caused her to be kept in chains; but *Jupiter* pitying her, loosed the chains and sent her to the hill *Cithæron*, where she was delivered of *Amphion* and *Zethus*, who afterward killed *Lycus*, and tied *Dirce* to the tail of a wild horse, which being dragged, and torn on the ground, was by the gods turned into a Fountain of her own name.

Hygin. l. 1
 Apol. l. 3.
 Prop. l. 3.
 Pausan. in
 Corinth.
 & Bœotic.

The INTERPRETER.

THE faults of Princes are oftentimes smoothed over with fair pretences, & a goodly gloss put upon them; painted over with fine colours, that their deformity may not be seen, so *Antiope* the Queen having played the adulteress with *Epopeus*, the fact is fathered upon *Jupiter*. And thus it hath been, and is still the practice of many, to sin willingly, and then lay their blame upon God, whereas he empteth no man to that which he hateth, forbiddeth, and punisheth: every man therefore is tempted by his own lust and concupiscence. 2. We see here the mischief that adultery brings: it confounds and overthrows families, and therefore not without cause had it been punished with death anciently, and at this day also in some places: the adultery of *Antiope* was the cause of her own divorce, imprisonment

R 2

sonment

sonment and flight, of her husbands death, and of the cruel murder of *Dirce*. 3. *Antiopa* in her chains calls upon *Jupiter*, who hears her prayers, and causeth the chains to fall off of their own accord, *ἢ Ἀντιόπῃ αὐτομάτως λυθέντων*. And whom should she have called upon in her extremity, but on *Jupiter* her Lover? *Invocet Antiopa quem nisi vineta Jovem?* saith the Poet; so say I, On whom should we call in our extremities, but on God our Lover, who is both willing and powerful to help us, as he hath promised? If *Jupiter* did not fail his friend in adversity, surely the true God will not fail his servants in their dangers, he that caused the chains to fall off, and the Prison doors to fly open, at the prayers of *Paul* and *Silas*, will doubtless deliver us in our afflictions, and in the last days loose the chains of death, and set open the prison doors of the grave. 4. The sons of *Antiopa*, *ἡ Διὸς τέττις θύωντες ἐν ταύρῳ* &c. tied *Dirce* by the hairs of her head to the tail of a wild Bull, who being dragged about was torn in pieces,

Apol. l. 3. Perque feros montes tauro rapiente traharis,
Ut tracta est conjux imperiosa Lyci.

Ovid. in Ibin. So *Plautus*, *Cras te quasi Dirceolim (ut memorant) duo gnati Jovis ad taurum devinxerunt*; where we have an example of these young mens cruelty in revenging their Mothers imprisonment, and the severity of Gods justice, against the pride and malice of *Dirce*. 5. *Dirce* was by *Bacchus* turned into a Well of water near *Thebes*, whose walls from this Fountain are called *Mœnia Dircea*. And *Pin-darus* the *Theban* Poet, by *Horace* the *Dircean* Swan. *Dirce* was very beautiful, and the waters of this Well were of a pleasant blew colour, which gave occasion to the Poets to write of *Dirces* transformation into this Well; Hence *Æ-lian*, *Διὸς τέττις ὅθεν ἔρρεται ὕδωρ*. *Dirce* floweth with pure and sweet water; and that this water was blewish *Stati-us* sheweth; *Carula cum rubuit Lyrnæo sanguine Dirce*. *Bacchus* there turned this woman into a Well; This is a fable, but I am sure that *Bacchus*, or too much Wine, turns the lives of many men and women into water, and their bodies into hydropical humours. 6. As all Wells or Springs of water are dedicated to some god or other, whence they were called sacred, and were thought to have in them an expia-

Sacri font-es, aque sacra.

ting, or sanctifying vertue: So this Well *Dirce* was dedicated to *Mars*, for *Eurypides* calls it *Mars* his fountain, either be- cause there had been divers battels fought near it, or else because the people that dwelt near it were a martial peo- ple, or else because the water of it being drank might chear the spirits, and put masculine courage in men; for in some waters there is the same quality that is in some Wine. 7. *Pausanias* relates that *Amphion* and *Zetus*, the Sons of *Antiopa*, gathered an Army together, and beat *Lycus* out of his kingdom, and built the walls of *Thebes* by the sweet- ness of their musick; by which we see that bastards many times prove excellent men, God bestowing his outward gifts indifferently on whom he pleaseth; as for their building of *Thebes*, and the making of stones and wild beasts to work with them, may be meant, that they were eloquent men; therefore *Amphion* is said to have received his harp from *Mercury*, and his skill in Musick also; *ἢ Ἐμῷ δίδωξας*. 8. The same *Pausanias* writes, that *An- tiopa* was very beautiful, and that she was not the daughter of *Nycteus*, but of the river *Asopus*; and that she was ravish- ed by *Epopeus*, which caused much trouble and war between *Nycteus* and him, in which battel these two were both woun- ded, and shortly after died; thus beauty is the occasion, and lust the cause of much mischief in the world; but it is the more received opinion that *Ægina* was the daughter of *A- sopus*, from whom the Isle *Ægina* is named, and *Antiopa* the daughter of *Nycteus*. *Jupiter* ravished them both, in the form of fire he ravished *Ægina*, the daughter of the river; a hot and a cold constitution do well together, of fire nothing is ingendred except it be tempered with water, but he ravish- ed *Antiopa* in the form of a Satyr. 9. We may see here that, as *Lactantius* sheweth, *Jupiter* spent his whole life in forni- cations and adulteries; therefore in *Apuleius* he complains of his son *Cupid*, whom he calls Lord, that he had caused him to make shipwreck of his honour upon so many women; *contra leges & ipsam Fuliam, disciplinamq; publicam turpibus adulteriis famam meam lassiti, in serpentes, in ignes, in feras, in aves, & gregalia pecora, serenos vultus meos sordide deforma- do*: If there were nothing else to make us abhor Gentilism, this is sufficient, that the chief god whom they worshipped

ἢ Ἐμῷ δίδωξας
ἢ Ἀπολλῶνι
Euryp in Supplic.

In Bæot.
πεποιήκα
λίθῳ ὃν
ἢ ταύρῳ
αὐτῶν ἦν.

ὄνομα ἡ
ἐμμάδης.
in Corinth.

Asin. qu.
l. 6.

Jovis &
soror &
conjux.
Æn. 1.
Ody. l. 11.

was not only guilty of innumerable fornications, but also of adultery with *Alcmena*, *Antiope*, *Leda*, of incest with his own sister *Funo*, of Sodomy with *Ganymed*. 10. *Jupiter* became a Satyr, that he might enjoy *Antiope*, and she glorieth in *Hommer*, that she slept in *Jupiter's* arms, ἡ δὲ καὶ Διὸς ἐν χερσὶ ἐδραίνοντο ἰαυτοῦ. thus Princes are many times not ashamed to become beasts to satisfy their lusts; and truly such Princes are Satyrs rather than men; and such women are very foolish, who think it an honour to lose that by which only they are honourable, though a Prince should rob them of it.

LYNCUS.

Ovid. Met. **L**yncus, Lynx or Lynceus, was the cruel King of Scythia, who having received *Triptolemus* into his house, whom *Ceres* sent thither to shew him the use of corn, and instruments of Husbandry, he out of ambition desirous to be thought the author of such an excellent invention, intended to murder *Triptolemus* in the night, whilst he was asleep, but *Ceres* being angry at his treachery, turned him into the beast Lynx.

The INTERPRETER.

Horat. **W**E may see here, how ambitious spirits, to obtain a vain and fading glory, stick not to violate all the Laws of God and men, yea, to run the hazard of their own destruction, that they may leave a name behind them, as *Empedocles*, who flung himself into burning *Ætna*, that he might be thought a god; *Deus immortalis haberi dum cupit*. *Empedocles*, ardentem protinus *Ætnam* insiliit; Thus *Lyncus* violates the rules of hospitality, and procureth his own destruction, that he might out of his ambitious humour delude the world; ambitio multos mortales falsos fieri subegit. 2. There were two others of this name, one who with his brother *Idas* fought against *Castor* and *Pollux* for ravishing their wives, *Lyncus* killed *Castor*, and was killed by him; *Idas* was killed by *Jupiter's* thunder, for daring to encounter with his other son *Pollux*; the other *Lyncus* called also *Linus*, was the only brother of so, whom *Hypermetra* preserved alive; he having killed *Danaus* obtained the kingdom of *Argi*. 3. *Lynx* is said to be of a most piercing sight, ὁξύπτερος.

παύτων ἀνθρώπων, the quickest sighted of all men; so that he could see *Castor* and *Pollux* through a tree, and could see also through the thickest bodies of trees, and ships that were in remote harbours, so he could see through the body of the Moon, yea, through the body of the earth; & standing in *Sicily* could perceive the ships that were in the harbours of *Africa*; he could, as *Flaccus* describes him, *Rumpere terras, & Styga transmissa tacitam deprehendere visu*, &c. But all these are fictions: for open and solid bodies are not fit to receive or transmit the visive species, nor can the eye apprehend its object, but at a proportionable distance; this then was either the illusion of Satan, or else it is written to shew us, that Princes see farther than other men, as having more eyes than their own, or else because this *Lyncus* was the first that found out Gold, Silver, and Brass Mines in the earth, therefore they said, that he could see through the earth; and whereas they write that he could see διὰ τελέχους δρυάων, through the bodies of oaks, by this they might signify that he had an exact knowledge of the nature of trees; and because he knew the exact time of the changes of the Moon, he was said to see through the body of the Moon; and because of the knowledge he had of the winds and tides, he was said to see the ships that set sail out of remote harbours; hence it came to be a Proverb, *Lynceo perspicacior*, more quick-sighted than *Lynx*: so *Lucyan*: so *Aristophanes* in *Pluto*: βλέπειν τ' ἀποδείξω σ' ὁξύπτερον τῷ λυγκίῳ, see *Eraimus*. 4. Here we see in *Lyncus* an example of ingratitude, who so ill requited the courtesie of *Triptolemus*, who undertook so great a journey from *Sicily* to *Scythia*, to teach him the use of husbandry: but perhaps he was the less welcome, because that barren country is not fit for tillage, but if he was so ill rewarded, that brought in a new invention, though profitable, what reward deserve they who broach new, unprofitable, and dangerous opinions in divinity, by which the Church of God is troubled and distracted? 5. When King *Lyncus* began to commit so barbarous a murder upon *Triptolemus*, he was turned into the savage beast *Lynx*, to shew us, that when Kings become Tyrants, they cease to be men, and degenerate into wild beasts, for which the beast *Lynx* was dedicated to *Bacchus*, and

ῥαετρες.
Plutarch.
Horat.
Pliny.
Celins.
Valerius.
Pausanias.
l. 1. *Argon*

Pausan.
Pindarus.
Men od. 11.
ἐπεδορί-
ων πάντων
γάρ ἐστι
ταύτης.

ὡς δὲ λυγ-
καὶ δόρυ-
κα, in *He-*
mortimo.
Aristoph.
Eraim. in
adag.

Metam. 4. and his Chariot was wont to be drawn by *Lynceæ*; as *Ovid* sheweth, *Tu bijugum pictis insignia frenis, Colla premis Lynceum*; to shew that drunkards degenerate into beasts, and are no less brutish or savage than wild beasts. 6. That there is such a beast as the *Lynx*; we need not doubt, but that it is so quicksighted, as to see through a solid wall, is a fable: as also that the Urin thereof becomes hard, and turns into Amber, called therefore *Lyncurium*, is fabulous too, as *Scaliger* sheweth: so is that which *Pliny* writes, that the *Lynx* out of envy, knowing his urin to turn into Amber, and therefore to be in esteem among men, covers it with earth, by which it is the more quickly made solid; but those fables are fitter for *Ovid*, than an Historian:

Metam. 15. *Vidit aracemifero Lynceas dedit India Baccho;*
Equibus, ut memorant, quicquid vesica remisit,
Vertitur in lapides, & congelat aëre tacto.

Pliny. 7. The female *Lynx* having lost her Mate, never couples her self again to any other male: if this be true, it is a notable example of conjugal chastity. I condemn not second marriages, for it is better to marry again than to burn again; yet I find them but little approved either by the ancient Fathers, or the modern Eastern Churches. 8. In that the Poets write that *Lyceus* was turned into the beast *Lynx*, whose skin is full of spots and party coloured, *Maculosa tegmina Lynceis*, by this perhaps they meant, that he was a various, unconstant, and fickle minded King: nothing becomes a Prince more than constancy and resolution. *Salust* makes unconstancy, and variousness a character of *Catalin*; and *Seneca* makes it the mark of a wicked man: *Maximum mala mentis indicium, fluctuatio.*

CHAP. XI.

M.

MANES.

These were infernal gods, or gods of the dead, whose habitation was in the Sepulchres of dead men: their apparition before death was counted ominous and unlucky, and they were wont to be appeased by divers sacrifices.

The INTERPRETER.

1. These gods were called *Manes à manendo*, because they remained with the departed souls; and some think that the souls themselves were thus called, because they remain alive and incorruptible after death: or else *à manando* because they are diffused through all parts of the air, and earth: or else they were thus called from the old Latin word, *Manum*, which signifieth good, either by antiphrasis, because they were not good, but hurtful to the departed souls; or else properly, as I think, because they were good: for as soon as the child was born, they attended on him, and then were called *Genii*, when they waited upon men at home or abroad they were named *Lares*, and after death they are called *Manes*: hence *Pluto* the chief god of the dead is called *Summanus*; & they used to call the soul after it was separated from the body *Manendium*, and if the *Manes* were the same that *Damones*, all were not evil, for there were some *Eudamones* as well as *Cacadamones*: and in *Apuleius*, I find that the souls of good men, *Anima melioris meriti*, were called *Manes*, *Genii*, *Lares*, *Familiares*: and because these *Manes* forsook not the dead bodies, but dwelt in the graves with them, hence all monuments and tombs were dedicated *Dis Manibus*, and there

De deo
Soc.

Cic. 2. de
leg.
Satyr. 1.
Sat. 5.
Od. 3.
In dialog.
Menip.

therefore they who violated or demolished tombs, were said by Cicero, to violate the *Manes*, *Deorum Manium jura sancta sunt*. 2. Not only the souls of the dead, but their bodies also and graves were called *Manes*. So *Persius*, *Nunc non è Manibus illis na'centur violæ*, and in another place, *Cinis & Manes, & fabula fies*. So *Horace*, *Fam te premet nox, fabulæ, Manes*; So *Lucian*, *ἔτε ἀνθρώπων καὶ νεκρῶν* none of the dead use to drink, which *Erasmus* translates, none of the *Manes* drink. 3. The punishments that remain for the souls after this life are called *Manes*? So *Virgil*, *Quisq; suos patimur manes*; So *Juvenal*, *Esse aliquos Mines & subterranea regna*; by which we see, they had the knowledge of divine justice after this life upon the workers of iniquity; as also of the souls immortality, for the Poet confesseth, that death hath no power over the soul, which he calls *Manes* and *Umbra*,

Sunt aliquid Manes, lethum non omnia finit :

Luridaque evictos effugit umbra rogos.

Propert.

4. The *Mines* could not endure the light of the day, but fled away at the approach of it; So in *Claudian*, the *Manes* of *Theodosius*, *afflatus vicino sole refugit*; and in *Virgil*, the Ghost of *Anchises*, *Et me sævus equis oriens afflavit anhelis*; so in *Statius*, the Ghost of *Laius* dixit, *& absentes : etenim jam pallida turbant Sydera lucis equi*; — for this cause the tombs of the dead were shadowed with flowers and trees; So in *Statius*, *Magno tumulum prætexere luco*; so in *Virgil*, *Tumuloque Sacerdos, Et lucus late sacer additur Anchiseo*. So *Daphnis* must be shadowed in his grave with flowers and leaves: *Spargite humum foliis, inducite! fontibus umbram*, But this delight which the *Manes* took in darkness, doth argue, that under this name the *Gentiles* worshipped evil spirits, who are the Princes of darkness, and hate the light both of the day and of the Gospel; for this cause the *Gentiles* used to build the Temples and Chappels of their gods in dark and shadowy groves,

Virgil. 1.
Æn.

*Lucus in urbe fuit media lætissimus umbra,
Hic templum Junoni ingens Sideria Dido*

Condebat —

1. de mo-
ib. Germ.

So *Tacitus* writes of the ancient Germans, that they used to consecrate groves and woods, & call them by the names of their

their gods: whereas the true God would have his temple to be built upon a hill, that it might be conspicuous and obvious to the eyes of all men; and to let us see, that the true Temple doth not require delights and pleasures, but severe chastity and purity; therefore thick groves, saith *Philo*, are fitter for thieves and murtherers, who use such shelters for acting of mischievous plots, than for the servants of the true God; therefore the Israelites are forbid to plant any grove or tree near the Lords Altar, but to cut down the groves of Idolaters, which was practised afterward by *Josiah*. 5. Among the Poets, *Manes*, *Lares*, *Lemures*, *Penates*, and *Genii* are promiscuously used, and confounded sometimes; So in *Ausinius*, *Lar* is called *domus Genius*; so all gods that were worshipped at home were called *Penates*, *quod essent in penetralibus*, that is, they were worshipped in the secret and inward rooms of the house, as *Isidore* observes These places were called *Lararia*, from *Lar* or *Larva*; and so the *Manes* were called *Lares* and *Larvæ*; and were worshipped in private houses, because in the beginning the Romans used to bury their dead within their houses, till they were forbid by the Laws; hence the *Manes* and *Umbra* (for these also were promiscuously taken) were called *Larvæ*; therefore in the Poets *Mania* was the Mother of the *Lares*, as well as of the *Manes*; and had the charge of child-bearing, called therefore *Genetrix*, and *Servius* upon that of *Virgil*, *Quisq; suos patimur Manes*, understands the *Genii*, which were the gods that waited on children in their nativity, and after death were called *Manes*. So the skeleton or dead mans skull, which was brought in at feasts, is called by *Petronius*, *Larva*; So in *Seneca*, the dead mans bones are called *Larvæ nudis ossibus coherentes*. *Prudentius* calls the *Lares*, *nigras*, black, which is the proper Epithet of the *Manes*; And I have read of stones found in the Tombs of some Emperours, with Inscriptions, to the *Lares*; by all which it appears, that the *Lares* and *Manes* were all one: for the same Angels or Demons as they took care of men in their Nativity, were called *Genii*, as they waited upon them in their houses, were named *Lares familiares* & *Penates*; as they conducted men in their journeys they were called *Lares viales*, and *compitales*, as they affrighted men for their wickedness, they were termed *Larvæ* and *Lemures*;

Lucos ac nemora consecra &c.
Philo. L. de monar.
Dent. 7.5
Eccl. 12.1
Eccl. 16.2
Exod 34.13.
2 King. 2.15. 16.
Isidor. L.8 Orig. c.11
Lares cuculatares
Cicer. 2. de legib. Serv. ad Eccl. 6. Plut. in quæst. Rom. q. 5
Manes Genios dicunt quos cum vita sortemur Serv. Sen. ep. 2. Lib. 1. in Symmach
Lares familiares
Stodierb.

Lemures; as if you would say *Remures* from *Remus*, whose ghost affrighted his murdering brother *Romulus*, to pacify whom, he appointed certain solemnities called *Lemuria* and *Lemuralia*; all the night walking spirits afterward were called by this name, but; when the same Angels continued with them till their death, and waited on their dead bodies, they were called *Manes*, that is, good Angels; for their goodness was seen in the continuance of their care, and especially after death, when the dead cannot care for themselves; and so much the more were they called *Manes*, or good (from *manum*, goodness or light, whence the morning is called *mane*) because their goodness was not seen in any thing more, than in delivering them by death from the miseries of this world; for better is the day of death, than the day wherein a man is born, saith *Solomon*; and because these *Manes* were thought to dwell in the graves, bones and ashes of the dead, therefore these are commonly joyned together by the Prince of the Poets;

En. 4. Id cinerem aut Manes credis curare sepultos?

En. 4. Nec patri Anchisa cineres, Manesve revelli.

En. 10. Manibus & cineri (si qua est ea cura) remitto.

And because they were thought sometimes to appear, but without any solid body, they were called *phantasmata, idola, umbrae*. 6. The *Ingenui* or noble youth of *Rome*, in the presence of the *Lares* used to lay down their childish garments, and to put on the manly gown, offering the *bullae* or round yellow jewel which hung from their necks to them, as *Perseus* sheweth;

yr. 5. Bullaque succinctis Laribus donata pendit.

So servants when they put on the cap, and received liberty, used to hang up their chains to them: *donasset jamne catenam*. *Ex voto Laribus*.—As they, so we deal with God; we offer to him the worst we have, our childish cloths, and servile chains, the badges of childhood and servitude: but we should offer to him our selves, our hearts and affections, which we reserve for our sinful pleasures, and worldly lusts; they pleased their *Lares* with garlands, flowers, frankincense, and bread-corn, as *Juvenal* sheweth;

yr. 9. O parvi nostrique Lares quos thure minuto,

Aut farre, aut tenui soleo exornare corona: and again;

Thura

Thura dabo, atq; omnes viola jactabo colores. so they worshipped their *Manes* with flowers, *purpureos spargam flores: violas asperge viator*: but the true God will not be thus appeased, they are our fruits, not our flowers that he requires: not so much good words as good works: not so much our lips, as a broken and contrite heart. 7. This word *Lar* or *Lars* in the *Hetrurian* tongue, is as much as a Prince, *Prestes*: and so the *Lares* were called *Prestites*, *quod praestant oculis omnia tuta sunt*, they were also called *Grundules*, because *Romulus* instituted them to the honour of that Sow which brought out a litter of thirty pigs at one time; *triginta caputum fetus enixa jacebit*; or else because Swine were sacrificed to them; *immolet aquis hic porcum Laribus*: for *grundire* of old was the same that now *grunnire* the grunting of hogs: or else they were so called from *grunda*, the eves of a house, for they were the tutelar gods of houses, defending them from thieves and enemies, therefore called *Lares hostilii* in *Festus*: and not only did they guard their houses, and Townes, and waited on them in their high-ways, called therefore *Lares semitales*, but they took care of their ships also, and went to sea with them. Hence *L. Aemilius* dedicated a Temple *Laribus marinis*, to the sea *Lares*, for the victory which by their means he got at sea in his naval fight against *Antiochus*; but we acknowledge there is but one God, who is the Lord both of sea and land, at home and the field, whose center is every where, his circumference no where, who is all-sufficient, omnipotent, omnipresent, therefore to multiply many gods, whereas one is *el Shaddai*, all-sufficient, was extreme madness. 8. There were two solemnities of the *Lemures* or *Larvae*; the one in *February* called *Feralia*, to signify the fierceness of them in affrighting and tormenting mens consciences for their sins; the other in *May*, called *Lemuria*, to pacify *Remus* as is said; the truth is, the *Lemures* or *Larvae* and the *Feralia*, are the tortures and accusations of a wicked conscience, which are continually vexing bad men; but these tortures no sacrifice will appease; except the sacrifice of prayers and tears. 9. *Tertullian* complains that the Gentiles oftentimes slighted their *Lares*, and sometimes would sell and exchange them; and *Suetonius* shews, that the Romans cast out their *Lares* into the streets, being mad

Satyr. 12. Virgil. AEn. 6.

dey. 2. 16. Ovid.

Fast. 5.

Virgil.

AEn. 3.

Horat.

Liv. l. 40.

Apol. 2.

Suet.

to

to hear of the death of *Germanicus*, as if they had been careless in preserving of him. Thus many times we deal with the true God, we slight him, and all his laws and servants, if he will not hearken to us in every thing, if we cannot have our desires in such things which would prove hurtful to us if we should obtain them. So many disciples slighted Christ: and too many now slight the Christian Religion.

10. The Romans used to offer sacrifices to their *Lares* in the morning; we use to put off the true worship of God till the evening of our life: The Romans clothed their *Lares* with dog-skins, to shew how quick-sented and sagacious they were in finding out, and punishing of sin; but we sin in the presence of the true God, as if he had neither eyes to see, nor ears to hear, nor a nose to smell out our wickedness: the Romans used to pacify their *Manes* with blood of men sometimes, by which it seems they were devils, not gods, for he delights not in cruelty; yet many among us do think to pacify the true God, if we dedicate to him some share of those ill-gotten goods, which by oppression, injustice, and cruelty we have wrung from the poor, *Alexander Severus*, with the *Lares*, worshipped the Images of *Moses*, *Abraham*, and Christ; so many among us worship the true God with our mammon, Christ with Antichrist, truth with falsehood, wearing a linsie woollie garment, and plowing with beasts of different kinds.

10. The Gentiles used to speak to the *Manes*, and to bid them three times farewell: & *magna Manes ter voce vocavi. Supremum voce ciemus. Voce cieve animas funeris instar habet. Nomine ter dicto pene sepultus eris.* This *Virgil* calls *affari corpus*; *πρὸς τὴν ψυχὴν ἐπὶ τὸν τοῦ σώματος αὐτοῦ, ἢ δούλον ἐν πείρῳ*; they used to say *vale* three times, because that number was sacred: *Terq; vale dixit, cineres ter ad ossa relatos pressit*; *numero Deus impare gaudet*; yet sometime they used to say, *salve* & *vale*, as *Æneas* to *Pallas*, *salve æternum mihi maxime Palla, æternumque vale*; This courtesy they used towards the dead, intimating that their souls or *Manes* were alive; for *salve* was the word used in the morning, *vale* in the evening to bedward. By this I think they meant, that the body was laid in the grave as in a bed, and that their death was a long sleep; *æterno clauduntur lumina somno*: but the souls had their morning, and light, in the Elysian

Plutarch.

Virgil.

Æn. 6.

Æn. 3.

Aulon.

Æn. 2.

Virg.

Hom. O-

dys. 9.

Ovid. 3.

fast. Virg.

Ec. 8.

Æn. 11.

Virg.

Æn. 10.

Elysian fields, *Largior hic campos æther & lumine vestis purpureo*—therefore they used both the words *Salve* and *Vale*. So *Catullus*, *Tuque in perpetuum frater ave, atque vale*: but the Church of *Rome* hath gone farther; for the Gentiles out of courtesy wished their dead friends safety and health: but the Romans both pray for the dead, and pray to them, making gods of their dead friends ghosts or *Manes*. 11. They used also to feast the *Manes*, and to set down victuals upon the graves of the dead, called *Silicernia*; supposing the ghosts did feed upon them: *πρὸς τὸν μελίκρατον*, besides, any meat that fell from their tables, they held did belong to the *Manes*: *τὰ πίπτοντα τῶν φάσι τῶν λαοῦ πικρῶσι τῶν φίλων ἀπένεμον*. Hence *Pythagoras* forbids his Scholars to take that up which fell down, meaning the crumbs which belonged to the *Manes*: and it was held an impious thing to eat or steal away the victuals of the *Manes*; such were called *Bustirapi*, because the victuals which they offered on the tombs of the dead, they used afterwards to burn: *Congesta cremantur Thurea dona dapes fuso crateres olivo*: hence arose a Proverb of unsatiable gluttons, who could not abstain from the food of the dead, or of a hunger-starved beggar, that he snatches his meat out of the flame: This misery the Poet wisheth to his enemy: *Ipsa fame stimulante furens, escaque sepulchris Quæras, &c.*

But what shall I say of the *Bustirapi* of this Age, who are neither ashamed nor afraid to violate the graves of the dead, in hope of money hid there? this is, as *Pliny* saith, *In sede Manium opes querere*: nay, to snatch away not the food of the dead, but of the living, is a heinous impiety: for the dead, as *St. Austin* sheweth, need no corporeal food, the living only stand in need of that, and do not these men rob both the dead and the living, when they lay sacrilegious hands upon those pious and charitable legacies, which were bequeathed by the dead for the advancing of Learning and Religion, and maintenance of the poor? and if that be true which *Pliny* writes, that though kites be ravenous birds, yet they will not meddle with the meat that is laid upon the graves of the dead, and dedicated to their *Manes*; surely these men are more rapacious than kites, who not only

Virg. Æn. 6. In inferis fratris. Quod cereremur tantum silentio, vel quod in silicernia cereretur. Lucian. Athenæ. l. 10. τὰ πρὸν τῶν ἀνδρῶν. Virg. Æn. 7. Cibum è flamma petit. Ter. in Eun. T. bullus. Spiritus & anima cibis non indigent. Ser. 1. de Sanctis. Hist. nat. l. 10. c. 10. from

from the dead, but from the living also snatch away their food and maintenance. 12. The *Manes* were offended, when they were too much lamented, as *Tibullus* sheweth;

Tu Manes ne lade meos & parce solutis

Tibullus.
Virgil.
Æn. 7.

Crinibus, & teneris, Delia, parce genis; because they were inexorable; *Define fata Deum flecti sperare precando;* neither do they hold it fit that they who have got an eternal name by their vertue should be lamented; *Non est gemendus, nec gravi urgendus nece, virtute quis abstulit satis iter;* *Æterna virtus Herculem flere vetat, Fortes vetat mœrere, degeneres jubet;* hence *Ennius* forbids his friends to bewail his death;

Sen. in
Herc. Octa
Ennius.

Nemo me lacrymis decoret, nec funera fletu

Faxit, cur? volito vivu' per ora virum.

und' vop
me' &
ayen.

Therefore *Eurypides* will have us to mourn with moderation: this Lesson is much more fit for Christians, who ought not to weep as they do who are without hope. And if the *Manes* were offended, much more is the true God displeased at the immoderate sorrow of Christians for their departed friends, seeing by this they seem to repine against God, to envy their departed friends happiness, to distrust the resurrection of the flesh, and to forget that Christ died to take away the sting of death, and victory of the grave, we ought rather to bewail the death of our friends soul in sin, than of his body in the grave; *Tu fles corpus, à quo recessit anima, & non fles animam à qua recessit Deus.*

Augustin.

MATER MAGNA, See RHEA.

MATHA, See INO.

MARS.

HE was the god of War, and Son of Jupiter and Juno, or of Juno alone, as some say, who conceived him by touching of a flower in the garden of Olenius. Vulcan finding him a bed with Venus his Wife, wrapt them both in a Net, so that they could not stir, till Neptune by entreaty got Vulcan to loose them; his sister was Bellona.

The

The INTERPRETER.

1. **M**Ars was called the god of War, he was the first that found out military discipline; he was born of Juno, because wealth begets strife and wars; There or fierceness was his nurse; for fierce and savage dispositions are most given to quarrelling: therefore he was said to be bred in the cold Northern countries, for the Northern people by reason of abundance of blood, and excessive drinking, are most given to strife and contention. He was worshipped in Lemnos, where men were sacrificed to him, to shew the cruelty of souldiers, and of that place in particular: his companions were fear, and anger; and clamor; for these do inseparably accompany war. Therefore terror and fear were the two horses that drew his chariot, and Bellona his sister with a bloody whip did still wait upon him: for this cause the Wolf of all creatures most savage, and the ravenous Vulture, and the watchful Dog, and the cheating Pye, and the Cock also, which is a warlike and quarrellous bird, were all dedicated to him. The Scythians dedicated only to Mars, temple, altars, and statues, and to no other gods, because they delighted in wars; and by rapine, spoils, and oppression of their neighbours, they maintained their own estate; hence Mars was said to be born in Thracia, to shew what a warlike Nation that was; and because the horse is a warlike creature, therefore he was sacrificed to Mars: & his chariot was drawn by horses in ancient pictures, he himself sitting on high in his compleat and terrible arms, both offensive and defensive. Fame, having her body and wings full of eyes, ears, and tongues sounds the trumpet before him, to shew that wars oftentimes follow upon evil reports. And because the Romans would intimate how much they detested civil wars in their City they would not suffer the picture of Mars to be painted on their gates and private doors, but in stead of him the Picture of Minerva; and for Mars his Picture they thrust it out of the City to be painted upon the doors of country mens houses abroad: for by maintaining wars abroad, they kept peace at home. 2. By Mars the Gentiles understood the Sun, as appears by that picture of

S

Mars

Mars adorned with the Sun-beams, and anciently worshipped in *Spain*; or rather the heat and vigour of the Sun, which heateth the blood, and occasioneth strife and war, as may be seen in cholerick and hot constitutions: and because such hot temperaments are prone to *Vener*y; hence the Poets feigned, that *Mars* lay with *Venus*; and withal to shew, how much souldiers are given to *Vener*eal lusts:

At non ad Venerem nocturnaque praelia tardi.

3. Not without cause do the Fathers laugh at the Gentiles, who made *Mars* their god, that was both a murtherer, as also unjust, impious, mad, and perfidious, as *Homer* describes him; who was detained a prisoner by *Vulcan* for his adultery, and was wounded by *Diomedes*. This is that god from whom the Romans bragged they had their original, whom they made the Patron of their City, and dedicated the first month of the year to him, assigned to him certain Priests whom they called *Salii*, and many divine honors: I wish that Christians, who profess themselves the Disciples of the Prince of peace, did not too much worship this impious god of war: we crest not temples and altars to him abroad, but we do this in our hearts; we do not sacrifice to him horses alone, but men also, even those for whom Christ died; so that neither *Lemnos* nor *Thracia* did more adore him than Christians do. But however the Gentiles worshipped him; yet *Homer* tells us, that *Jupiter* hated him: I am confident that the true God, whose name is *Jehova Shalom*, the Lord our peace, hates and detests wars among brethren of the same faith; for he breaks their bows, knaps their spears in sunder, and burns their chariots in the fire. I wish with *St. Austin*, that it were as certain there were no war, as it is certain that *Mars* is no god: *Utinam quam manifestum est quod non sit Deus, tam non sit bellum*; Lib. 7. de Civit. cap. 14. But so long as pride, ambition, covetousness, and malice reign among us, so long *Mars* must be worshipped by us. 4. *Mars* is described by the Poets as a great enemy to *Minerva*, the goddess of Wisdom and Arts; we see by experience how true this is; for wisdom, arts, learning, justice, and true piety are trampled upon in time of war. 5. *Mars*, who by *Homer* is described the swiftest of all the gods, was caught in a Net by limping *Vulcan*, the slowest of them all; *Tardus velocem*

velocem assequitur; let men run never so swiftly in ways of wickedness, yet slow-paced vengeance at last will overtake them: *Raro antecedentum scelestum deseruit pede pœna claudo*. 6. Though *Mars* thought to have committed adultery with *Venus* in secret yet he was seen by all the gods; there is no wickedness done so secretly, which is not made obvious to the all-piercing eye of the Almighty. *There is nothing so secret that shall not be revealed*, saith Christ. 7. *Mars* was absolved from the murther which he committed in the *Areopage*, a place where the Athenian Magistrates used to judge; to let us see that the smallest homicides are punished in time of peace, whereas the greatest and most horrible murthers go free in time of war: As *Seneca* complained of theft, so may I of murther; *Parva furtâ puniuntur, magna in triumphis aguntur*: small murthers are punished, great ones are honoured with triumphs. 8. *Mars* was conceived of *Juno* by touching a flower: what is more specious to the eye, and yet what more frivolous than a flower? by this we may see, that rich and potent men have specious pretences for their wars; but when they are sifted, they prove no less frivolous than a fading flower. 9. *Vulcan* bound *Mars* and *Venus* together, but *Neptune* got them to be loosed; I think they meant by this that lust is caused by the heat of youth; but given off in old age, which is cold and moist, represented by *Neptune*.

MEDÆA, See *JASON*.

MEDUSA, See *GORGON*.

MEMNON, See *AURORA*.

MERCURIUS.

HE was the son of *Jupiter* and *Maia*, the messenger of the gods, the god of Merchants, of Theft, of Wrestling, of Eloquence; he found out the harp, and killed *Argus*, and delivered *Mars* out of prison, and bound *Prometheus* to the bill *Caucasus*; his head and feet are winged, and he begot of his sister *Venus* *Hermaphroditus*.

The INTERPRETER.

1. **H**E is called *Mercurius, quasi Medius currens*; for speech, whereof he is said to be god, is that which runs between man and man, and by which we converse one with another; and Merchants by this trade with each other: therefore he is called the God of Merchants: and by the Greek *Hermes*, from *ἑρμηνεύειν*, that is, Interpretation: for speech is the interpreter of the mind. And to shew the force of eloquence, they painted him drawing of people after him by the ears with a small chain reaching out of his mouth; therefore they called him the Messenger and Embassador of the gods; for eloquence is required in Princes Embassadors. Or this fiction may shew that they who are born when *Mercury* bears rule in their Horoscope, are ingenious, and eloquent, and nimble also both in their wits and fingers: for he was a notable thief, who stole from *Admetus*, his oxen; from *Apollo*, his arrows; from *Vulcan*, his tongs; from *Venus*, her girdle: from *Neptune*, his trident; and would have stole *Jupiters* thunder too, if he had dared. 2. He was the finder out of the Harp or Lute; he taught the Egyptians all Arts & Sciences; he taught men to leave their rudeness, and become civil and religious: therefore they make him still to be waiting upon the gods, especially upon *Jupiter*: I think to let us see, that learned and wise men should be entertained in Princes Courts: and such as are eloquent and ingenious. 3. They write that he sucked the breasts of *Juno*: to shew us, as I suppose, that *Juno*, that is, rich and potent Princes ought to be the nursing fathers, and nursing mothers of learned and eloquent men. 4. They used to paint *Mercuries* picture on their doors, that he being the god of Thieves, might keep off other thieves from their houses: a goodly religion that punished men for thieving, and yet adored him for their god, who was the Author and Patron of thieves and thieving. 5. They called him the son of *Jupiter*; to shew, that eloquence, sciences, and ingenious Arts are the gift of God. 6. They made him winged both in his head and feet, to shew the swiftness and various motions of the Planet *Mercury*, and the nimbleness of

of their wits, tongues, and fingers, who are born under that star: as also the nimble force and power of eloquence in moving mens affections. 7. He killed (by *Jupiters* command) many-ey'd *Argus*; to shew, as I conceive, that Princes by the tongues of eloquent Oratours, are able to tame and subdue the many-eyed multitude, which are sooner brought in subjection by tongues, than by swords: therefore the tongue was consecrated, and offered in sacrifices to *Mercury*.

*At pietate gravem & meritis si sortè virum quem
Conspexere silent: arrectisque auribus adstant:
Ille regit distis animos, & pectora mulcet.*

For this cause they gave power to *Mercury*, to appease storms and tempests: for as *Neptune* setleth the tempestuous seas; so doth *Mercury*, or eloquence, pacifie a stormy and tempestuous State. 8. I find that sometimes *Mercury* and *Minerva* were painted together, to shew how needful the tongue and hand are to get wisdom the one by speaking, the other by writing: and that all Common-wealths stand in need of eloquent men, and skilful Artificers: for by liberal sciences, and handicrafts, the State is supported: And is it not fitting that they who are verbal professors, and *Mercuries* in their tongues, should be also *Minerva's* in their hands, and doers of good works? 9. *Mercury* was painted with a rod in his hand wrapt about with two Serpents embracing each other: by which is signified, that eloquence must be joyned with wisdom, whereof the Serpent is the emblem: and where wisdom and eloquence are conjoyned there the State is well governed, which is signified by the rod or Scepter, the symbol of Government. By this rod also is shewed, that the most brutish and serpentine dispositions are made tame, and brought to agreement by eloquence, as two Serpents are upon *Mercuries* rod: which is called *Caduceus à cadendo*: for all anger and hostility falls to the ground when that rod doth mediate, that is, when eloquence doth interpose: therefore Princes Embassadors that are employed to mediate a peace, are called *Caduceatores*. 10. I find, that *Mercury* is painted in some pictures not only with winged head and feet, but also with a Purse in his hand; to shew, that he is the god of gain, which is

not got but by diligence, expedition, and wit; hence he is painted with a Goat and a Cock by him, to shew that as vigilancy, whereof the Cock is the emblem, is required in a Merchant, and in him that will be rich; so likewise must he venture, and overcome all difficulties, as the Goat that clambers up the highest Rocks. Or if it be true that the Goat breathes not with his nose, but with his ears; then by this may be meant, that from the mouths of Orateurs the minds of the rude multitude are fed, and live by the ears, and to shew that vigilancy and sagacity are required in those that will be rich, eloquent, and learned. *Mercury* was worshipped in *Egypt*, under the shape of *Anubis* with a dogs head. 11. *Mercury* may signifie the Sun, for his wings may represent the Suns velocity? his killing of *Argus* may shew that the Suns appearance puts out the light of the Stars to us, which seems to be as so many eyes of heaven. The Sun seems to look upon us with a threefold aspect, pale, red, and blew; the first presages rain, the second winds, the third serenity; therefore it was perhaps, that they painted *Mercury* with three heads upon a square stone, to signifie the four parts of the world, or the four seasons of the year. And, to shew that the Sun never grows old, or decays in strength, they painted *Mercury* always young, beardless, and chearful: and perhaps that picture of *Mercury* like a youth carrying of a ram, may signifie that the Sun seems to grow young, and makes the world look youthful. 12. Because he was held the God of Speech, therefore they made him also the God of bargains and sales; hence he was called *Ἀγορεύων*, the god of the Markets (*Mercurius à mercando*), and his Image was wont to be erected in the Market-places; for without speech there cannot be buying and selling. and we see how nimble tongued shop-keepers are when they are selling their wares, as if they were sons of *Mercury*. 13. He is always painted with his head covered, to shew, that nimble, cunning, and crafty heads seldom discover their intents, but still have a cloak (as we say) or some pretence for their actions, so that *Argus* himself is deceived by them, and they that are most vigilant and quick-sighted are sometimes over-reached. 14. Nimble-

tongued

tongued *Mercury* stood upon a square stone; I wish that our fair spoken and nimble-tongued professors would prove constant in their ways, and square in their actions. 15. *Jupiter's* messenger was called *ἑρμῆς*, from *ἑρμηνεύειν*, that is, interpreting, or speaking: so *Juno's* messenger was called *ἱρὸς*, from *εἰπὼν* to speak; by which they would shew how necessary it is for Princes Embassadors to have eloquence, and to be good Orators. 16. I have read that *Mercury* stole from *Mars* his sword; but we have *Mercuries* that put the sword into *Mars* his hand. Sure, these are not the sons of *Jupiter Cælestis*, but of *Jupiter Stygius*; neither are they *Caduceatores*, but *Faciales*: they are not like that *Mercury* who with his rod made peace, and united serpents, and found out musick and harmony; but like him that found out the art of wrestling and thieving, the authors of confusion, and the true successors of that *Mercury* which was worshipped by the ancient Gauls, who delighted in the shedding mens blood. These *Mercuries* are *ψυχοπομποι*, the leaders of souls to hell, and not the bringers of them from thence. 17. *Mercury* is painted sometimes with his soporiferous rod in the one hand, and a short sword in the other; the Devil casts us asleep in security, and then destroys our souls. 18. *Mercury* with his rod drives the souls into hell, and from hell,

—Hæc animas ille evocat Orco
Pallentes, alias sub tristitia tartara mittit:
Dat somnos, adimitque, &c. —

Such is the power of Gods word, it casts us down to hell in denouncing Gods judgments, and raiseth us again in the Promises of the Gospel. 19. By *Mercury* may be understood the desire of knowledge, which bound *Prometheus* the Astronomer to *Caucasus*, that the Eagle might feed upon his heart; by this, they did signifie the care and solicitude which the Astronomer took in remaining upon that hill in the night time to observe the motions of the stars. 20. He begot *Hermaphroditus* of *Venus*, and he himself had both Sexes, to shew us the nature of that star; for *Mercuries* power is partly masculine, in stirring up heat, and partly feminine, in causing moisture; therefore he was painted with a Lance in one hand, and a Distaff in the other:

S 4

and

at. Com.
6. c. 7.
onodays

3. *Medea* was called *Anguicia*, from *Angues*, the dragons by which her chariot was carried in the air, when she fled from *Corinth* to *Athens*; or from taming of dragons in which she had

Nemus An
guicia in
Horat.Od.
l. 1.

Mat. 4.
Aet. 8.
Daniel.
Apoc.
Bis pueri
senes.

had good skill, or else because she made use of the poyson of serpents, for she had learned from *Circe* her skil in poysoning; now that she might be carried in the air by the power of Satan, is not impossible, seeing he could carry Christ from the desert to *Jerusalem*, and from thence to an high mountain; so the Angels carried *Philip* and *Habakkuk*, And we read that *Simon Magus* was carried in the air, with divers others. This is no hard matter for Papists to believe, who are perswaded of the carrying of our Ladies Chappel of *Loretta*, from *Judea* to *Italy*, in the air. 4. *Medea* was said to make old men young again; by which is meant, that by her enchantments she made some old men grow so youthful, as to fall in love with young maids; and so indeed lust in old men makes them youthful, yea, childish; or else may be meant, that she had a medicine or flower which could dye gray hairs black, by which means old men looked young; or else she had found out a private bath in which she used to bathe old men, as she did old *Ason*, *Fasons* father; and this bathing was called boiling; but *Pelias* being too aged and decrepit, and not having strength enough, failed in the bath, and so died; for doubtless baths and pyhsick, with cordials and other helps, though they cannot recall the years past, yet they may keep off a great while decrepit old age, and can cure the infirmities of old bodies, by repairing the natural heat, and cherishing the radical moisture, and giving to old age the vigour and strength of youth; thus *Dauids* youth was renewed like the youth of an Eagle; which *St. Augustin* saith reneweth his youth, by rubbing his beak, grown together, upon a stone, so that he can feed again, who before pined away, because he could make no use of his bill. *St. Hierom* thinks that the Eagles youth is renewed by dipping his feathers in a certain fountain, by which he is renewed, not only in his feathers, but also in the strength and vegetation of his body. 5. Though *Medea* willingly went along with *Jason*, yet *Pindarus* saith, that he stole her away, because she went away without the consent of her Father, and therefore the marriage proved unfortunate to them both, and so do most of those marriages that are made up without consent of Parents, who oftentimes also are to blame in their too much strictness, as *Asa* was

Pyth. Od.
κλέψεν τε
Μέδειαν
ὄν αὐτῇ.

was who though he knew how much his daughter was in love with him, and though he had deserved her, by undergoing the danger of his life in plowing with the fiery Bulls, and incountring with the Dragon, yet would not give his consent, and by this means he brought destruction upon himself; so do many Parents bring themselves to sorrow, untimely death, and other inconveniences, by being too rigorous against their daughters affections being firmly settled. By these fire-breathed Bulls, which *Lycophron* so calls, and of which *Claudius* speaks; *Et juga taurorum rapidis ambusta favillis*; and *Flaccus*, *Quantus taurorum è naribus ignis*; and *Ovid*, *Ecce adamantis Vulcanum naribus efflant æripides tauri*; and *Virgil*, *Hæc loca non tauri, spirantes naribus ignem Invertere*. I say, by these Bulls may be meant King *Ætæa's* guard, which consisted of strong bodied men, brought out of the Country *Taurica*, therefore called *Tauri* or bulls by the Poet; who are said to breath out fire, because they were furicous hot-spirited men, whose Captains name might be *Draco*, whence arose the fiction of the Dragon; Sure the Spaniards found that *England* once afforded such a Dragon, and fiery-mouthed Bulls, when they encountered with Sir *Francis Drakes* ships. 7. The devil is not so black as he is painted, nor perhaps was *Medea* so wicked and cruel as the Poets describe her, who called her *τῆκνών ἀλὰς ὄρα*, the evil spirit and fury of her children, and that she was guilty of *παινοκτονίας*, of murdering her own children; *Ælian* clears her of this, and thinks that this Fable was feigned by *Eurypides*, in favour of the *Corinthians*, who themselves were guilty of the murder; And *Heraclides* commends the people of *Phasis*, for their hospitality to strangers, and pity to ship-wracked men, whom they used to furnish with money, and other things they wanted: *φιλόξενοι δ' εἶσιν, ὥς τε τὰς ναυαγῆς ἐφοδίαζεν*, &c. I will not altogether defend the Poets, nor yet in this condemn them, for it is not unlikely but that she was a cruel woman, else all the Poets would not have written so bitterly against her, and make such a stir about nothing; yet perhaps she was not altogether so wicked as they make her for in their praising and dispraising, they use many times to be Hyperbolical. 8. *Medea* is called by *Flaccus* the daughter of the Sun, or as others, the grand

τῆκνός
πυρεπνός
De bell.
Get.
Argon. l. 1.
Met. l. 7.
Geor. l. 7.

Lycophron
Var. l. 5.
c. 21.

Depolitis,
Σκυλλὰ
λέαννα
πέτρο
σίδηρον
παιδοκτόνος
αἰχροποι-
ος. By
these Epi-
thetes she
is called
in *Euryp.*
Soligena.

Ed. Sufe.
Nat. Com.
l. 7,
In Eliac.

grand-child, her mothers name was *Idya*, which signifieth knowledge, as *Comes* translates it; and *Pausanias* describes her sitting in a throne, having *Jafon* on her right hand, and *Venus* on the left. *Medea* signifieth Counsel; good counsel proceeds from the Sun, who by his influence refines the brain, and makes it the fit seat of wisdom and counsel; and so it doth from *Idya* knowledge, for ignorance cannot give counsel: Now good counsel or wisdom prefers health to beauty, therefore it is that *Medea* sets *Jafon* on her right hand, and *Venus* on her left; and whereas *Medea* is said to turn the Rivers backward, and to draw the Moon and Stars out of heaven, it is meant, that wisdom is able to turn and guide the whole course of the world, *Sapiens dominabitur astris*. 9. *Medea* was the sister of *Circe*, and from her learned her skill in witchcraft, and they were both the daughters of the Sun; by which may be meant, that Art is the sister of Nature, and imitates her actions; but both Art and Nature have their power from the Sun; or rather from God, the author of all goodness, but as *Medea* set *Creusa* and her company all on fire, so doth excellency in any art kindle the flames of envy in ignorant and malevolent spirits. 10. *Medea* is called by *Apollonius*, the Priestess of *Hecate* the Queen of hell; Surely all Witches and Magicians, who give themselves to the knowledge of such unlawful arts, are the Priests of Satan, the Prince of darkness. 11. *Medea* for the love of *Jafon* forsook her father, kindred, and country, and did undergo all the difficulties of a long voyage, I wish there were in us the same love of Christ; then we should forsake all that is near or dear to us to follow after Christ our spiritual husband. 12. *Jafon* by hearkening to the counsel of *Medea*, obtained the golden Fleece, overcame the fiery-bulls and Dragons, and all other difficulties of his journey: by which we see that nothing is hard or impossible to him that will hearken to good counsel; whereas they that are head-strong, and slight the counsel of the wise, fall in to many inconveniencies. 13. In *Jafon*, we may see the nature of ingratitude; he that received both his life and happiness from *Medea*, who for his sake betrayed her father, killed her brother, forsook her friends and country, and undertook so long and dangerous a voyage, is at last for-

taken

taken by him; *ὡς ταχὺ αὖτ' ἵκεν βροτῶν χάρις δι' ἧν* how *Sophocles*. quickly do good turns flow out of mens minds? 14. We see also the fading vanity of beauty, and how instable that love is which is grounded on it; *Jafon* admired at first the beauty of *Medea*, and doted on it, but no sooner did her beauty begin to fail, but his affections fail also; therefore if men will be happy in their marriages, let them ground their love on vertue which is permanent, not on beauty which is frail and transient; *forma gloria fluxa & fragilis, virtus clara æternaq; habetur*. 15. In *Jafon* and *Medea*, we see how unfortunate those marriages are, where there is not true love and concord; for their jarring was the cause of all the miseries that befel them both; whereas on the contrary, there is no such worldly happiness as conjugal love and unity:

ἡμεῖς ἐν τῇ γυναικὶ τῷ θεῷ ὅταν γυνὴ μετ' ἀνδρα μὴ δοχῶσιν, *Euryp.*
Felices ter & amplius, quos irrupta tenet copula, neq; ullis divul- *Horat.*

sus querimonis suprema citius solvit amor die. 16. In the marriage of *Jafon* with *Glauca* or *Creusa* we see what trust there is in worldly happiness; how quickly did the joy, splendor, and magnificence of that wedding end in sorrow, misery, and destruction? This life is but a wheel, and all worldly felicity as unstable as the Moon, the Wind, and Sea; great happiness saith the Poets, never stay with men, but are tost like ships in the sea by a storm, and at last drowned; *ὁ μέγας ὄλεθρος ἢ μόνιμος ἢ βροτῶν, &c.* *Euriyp. in Orest.*

MEDUSA. See *GORGONES*.
MEGARA, See *EUMENIDES*.

MEGARA.

She was the daughter of Creon King of Thebes; when Er-Hygin.
ginus the Orchomenian tyrant, had imposed a heavy tribute Fab. Poet.
upon the Thebans, they were subdued by Hercules, who kill'd their c. 23.
King, and mastered their City, for which good service Creon be-Senec. in
stowed his daughter Megara upon him; but when Hercules had Here. fur.
stayed longer in hell than he intended, Lycus invaded the King-Euryp. in
dom of Thebes, and was offering violence to Megara, who re-Herc. fur.
fused to marry him; but Hercules in the interim returning from bell,

hell killed Lycus, restored Creon to his Kingdom: but Juno being angry at the death of Lycus, made Hercules mad, who in his fury killed Megara, and his own children by her.

The INTERPRETER.

In Phocic. 1. **P**ausanias writes, that Hercules did not kill Megara, and her children, but put her away, because, *παιδων ἐστὶν ἡνέκα* ὅτι τὸν θεόν, having lost the children which he had of her, he thought that the marriage was not lucky, but made against the will of God. Thus men when they are willing to be rid of their wives, use to make many pretences, but if sterility cannot break the bond of Wedlock, much less should the death of our children, seeing God who gives us children, may when he pleaseth take them from us: therefore our Saviour tells us, that no man can put away his wife except it be for adultery. 2. Megara complains in Moschus that Hercules employed the bow and arrows which Apollo bestowed upon him, in murdering his own children, *ὅς τοι ξοισιν αἰ οἱ πῖπεν αὐτοῖς Ἀπόλλων*. By this may be meant, that Hercules children were killed by the Sun beams, called Apollo's arrows, for the heat of the Sun is the cause of burning and pestilential fevers; and Hercules being the same that the Sun is, as we said before, he is said to kill his own children, because the Sun is the author of generation, and so he is of corruption also, destroying all his children, whom he hath begot; and as Hercules converted the bows and arrows he received from Apollo, to the destruction of his wife and children, so, many men abuse the gifts which God hath bestowed on them to their own and their friends ruin; so Princes many times abuse the Sword which God hath given them, and let fly the arrows of authority and power, not against the enemies of the State, but against their own subjects their politick children. So Ministers employ oftentimes the arrows of Gods word, not against hereticks, but against their own flocks, of which they ought to be spiritual husbands. Thus as Cassandra calls Hercules, *τελευταστὴν*, so may we call such Magistrates and Ministers. 3. Hercules that was wont to be called, the driver away of evils, the Saviour of the world, is now become the fury, and mur-

Moschus 3.
Idyll.

In Lycophrone.
ἀλεξίστατος
ὡς ἐν σωτηρίῳ.

therer of his own wife and children; by which we see what trust is to be given to the arm of flesh: trust not therefore in Princes, nor in any son of man, for there is no help in them; if the wife and children cannot trust in their own father, and in such a father, who had subdued so many monsters, relieved so many captives and prisoners, and rescued so many from the jaws of death, what madness is it to trust in any except in him, who will never leave us; but when father and mother forsake us, he will take us up. 4. In the very nick of time, when Lycus had thought all was his own, and was going to murder Megara and her children, Hercules returns, whom he thought had been lost, and kills him, and rescues his friends; which was a very sudden and strange change. Thus, while the wicked think they are in greatest security, they are in greatest danger; and when they cry, peace, peace, sudden destruction cometh. Let us not then with those naughty servants in the Gospel, fall a beating of our fellows, and say, Our master is gone into a far country, and deferreth his coming, I tell you, faith Christ, he will come in an hour when the servants think not, and will give them their portion with hypocrites, *Raro antecedentem scelestum deseruit pede pœna claudo*: and so we see that God is most ready to help us, when we are most ready to despair, and most near to destruction, *Ubi deficit humanum auxilium, ibi incipit divinum presidium*. 5. How vain a thing is it for man to presume of his own strength, or to think himself secure in the world? Hercules who had subdued all the monsters and difficulties he encountered with, is at last subdued by his own madness, this may teach us all moderation and circumspection, and always to be fearful and doubtful of our selves, to work out our salvation with fear and trembling. Let him then who thinks he standeth take heed lest he fall. 6. In Lycus we see the unhappiness and fearful end of Tyrants, he that intended the ruine of Megara, and her sons, and of the Thebans with Creon their King, is himself suddenly destroyed by Hercules; thus in Gods just judgment tyrants and men of blood shall not live out half their days, nor shall they die *sicca morte*, as the Poet saith; the measure they mete to others, shall be measured to themselves, & they shall fall into the pit they digged

Mat. 24.
48, 49, 50.

Horat.

Phil. Jud.

Juvenal.

digged for others. What ends *Saul, Achab, Dionysius, Alexander, Hannibal Scylla, Marius*, and other tyrants have made, may be seen in Histories. 7. *Hercules* who had done so much good to the world, whose whole life was a continual toyl to do others good, is at last rewarded with malice, envy, disgrace, and misery; thus was *Scipio, Cicero*, and others rewarded by the Romans; *Themistocles, Alcibiades, Lysurgus, Theseus* and *Solon* by the Grecians. The ways to vertue are hard and full of difficulty, subject to envy and obloquy, as the Sun is many times obscured with clouds, so is felicity and vertue with malice; as *Hercules* then was persecuted by *Juno*, so is vertue by envy; but let us take heed we prove not so mad as *Hercules*, who killed his wife and children, by which last act, he disgraced all his former actions, and clouded their glory, so that his light went out in a sticking snuff; it is not enough to begin well, he that continueth to the end shall be saved, *Exitus acta probat*. 8. *Hyginus* writes that *Hercules* having come to himself again, went to know of *Apollo* how he might be expiated from the murther of his wife and children, who receiving no answer from *Apollo*, in anger carried away his *Tripus*, which *Jupiter* caused him to restore again, and for this sacrilege was made a slave to

Queen *Omphale*: too many are like *Hercules*, when they cannot obtain their wishes of God, presently they fall into open impiety, whereas God many times defers to hear us, that he may try our faith, patience, and perseverance; here is also a notable example of divine vengeance upon sacrilege: if the Gentile gods were so severe against it, will the true God with patience suffer it? *Pausanias* saith that *Apollo's* Priest would not give any answer to *Hercules*, because he was polluted with blood; so odious was the shedding of blood among the Gentiles that *Aeneas* would not presume to touch his household gods till he had purified himself from the blood of the Grecians, as *Virgil* sheweth:

Me bello è tanto digressum & cade recenti

Attrectare nisi, donec me flumine vivo

A lucro. So *Seneca*, *Nate manantes prius manus cruenta cade, & hostili expia*; So it was held abomination to offer any thing to the gods with unwashed hands, therefore

Homer holds it altogether unlawful for any man polluted with

with blood, *ευχρησταις*, to make vows or prayers, and yet *Iliad* 6. how many Christians are there, who make no scruple to come in Gods presence though their hands are full of blood? 10. The same *Pausanias* writes, that *Hercules* was cured of his madness which *Juno* caused in him, by the help of *Minerva*, for she struck him with a stone called *Sophronisera*, by which he fell asleep, and so recovered; *Juno* that is, riches, makes men oftentimes mad, but a blow with a stone from God, that is affliction, makes them sober again; for *σωφρονιστήν*, which gave the name to this stone, signifieth to grow wise, and to repent; *Hercules* then was more behold- ing to *Minerva* than to *Juno*: and so are we more beholding to learning than to wealth; What was *Hercules* without *Minerva*, but a mad man? And what is strength without wisdom, but fury and violence; *Hercules* of himself in the confidence of his strength could go down to hell, but without *Minerva* he could not return from thence; a strong bodied man is fit to undergo a danger, but it is wisdom that takes him off again: it was *Minerva* that assisted *Hercules* to kill the Hydra; it is not so much strength as wisdom, &c. that will subdue the many-headed multitude; Though *Atreus* be backed by *Mars*, yet he shall be forced to submit to *Hercules*, if he be assisted by *Minerva*.

MELEAGER.

HE was the Son of *Oeneus* King of *Caledonia*, and of *Hom.* II. 9. *Althæa*; when he was born his mother saw the three fatal Sisters by the fire, holding a stick in their hand of the same length with the child, which *Althæa* kept carefully; It fell out afterward that *Oeneus* offered a sacrifice of his first fruits to *Arc.* all the gods except to *Diana*: who being offended at this, sent a Bore into *Etolia*, which wasted the Country. This Bore *Meleager* by the help of the country young men, and of *Atalanta*, whom afterwards he married, killed, and presented her with the Bore's head, because she was the first that wounded him: but falling out about this with *Althæa's* two brothers, killed them both: at Hygin. which *Althæa* run mad, and flung the fatal stick in the fire, fab. 174. which being burned, *Meleager* also died, being scorched with a fire in his bowels.

L. I. Fab.
32.

Τὸν δ' ἀ-
εὐχρησταις
τὸν τεῖνον
δὲ ἐν τῇ
καὶ φέρει
ἐξω.
Pausan. in
Phoc.
Διὰ τὸ φί-
νον. In
Phoc.

Æneid.
l. 2.
In *Herc.*
fur.
χερσὶν ἁ-
ντιποιοῖν.

The INTERPRETER.

1. **T**He sacrifice that *Oeneus* offered to the gods, is called by *Homer* *θαλίαια*, the first fruits, from *θαλλω*, to make green; because by their blushing the fruits grew green and did flourish. Here was see the religion of the Gentiles; who would not enjoy any thing of the ground, or count it there own, till they first had offered the first-fruits to their gods; neither would they taste of any thing in their feasts or suppers, until they had first offered some share thereof to *Lar*, and their other gods, which was called *Libare*; what a shame then is it for Christians to devour all and give nothing to the poor? For this is to give to God himself, therefore *Christ* saith, When I was hungry you fed me. God stands not in need of our victuals, he hungers not, and if he were hungry, he would not tell us; for all the beasts upon a thousand mountains are his; our goods then are nothing to him, but to the Saints that are upon the earth. 2. *Oeneus* either out of negligence, or out of forgetfulness, did not sacrifice to *Diana* *ἡλάδης ἢ ἐκ ἐὸν ὀνομαζομένης*, saith *Homer*, therefore was he plagued with a great and cruel Bore, which he calls *σὺν ἄρσειον ἀρσιόδοτον*, a wild Bore with white teeth, overthrowing from the roots the tall trees; thus we see the cause of all miseries and calamities that befall Kings and Kingdoms, to proceed from the neglect of Gods service; *Dii multa neglecti dederunt Hesperiae mala luētuosa*; the Poet acknowledgeth the neglect of the gods, to be the cause of all the civil wars and plagues of *Italy*. 3. The Bores head which *Meleager* gave to *Atalanta*, was the original of a great war between the *Curtes* and the *Ætoliens*. Of small sparkles proceed great flames; therefore it is wisdom in States to resist the first motions of quarrels, and to nip strife and jars in the bud; as in the diseases of the natural, so likewise of the politick body, it is wisdom *Venienti occurrere morbo*, to prevent the malady. 4. This bore is called by *Ovid*, the servant and revenger of *Diana*; indeed all creatures are the servants of God, ready to revenge his quarrels, and to execute his vengeance upon all workers of iniquity: witness this *Calydonian Bore*, & the *Erymanthean*; which *Hercules* killed;

killed: the Bull of *Crtte*, the two Bears that killed the children who mocked *Elisba*, the Lice, Caterpillars, and Locusts of *Ægypt*. 5. *Sabinus* thinks that this was no Bore, but a notorious thief, who robbed travellers, and killed them, and did much infest the whole Country of *Ætolia*; and this is not unlikely, for Poets use to clothe true stories with such fictions; and the more likely, because so many of the Princes of *Greece* met, and assembled their forces to suppress him: as *Jason*, *Theseus*, *Perithous*, *Lyncæus*, *Nestor*, *Pollux*, and many others whose names are set down by *Nat. Comes*. 6. This Bore rooted up the trees; and destroyed the Vineyards of *Ætolia*: The Church of *Christ*, which is the Vineyard, hath many such Bores, not only out of the Forreft, that is, open and outward persecutors, but also Hereticks within which eat up the grapes, and many times lay the Lords Vineyard waste: It is a good wish of *Sabinus* that the Christian Princes would do as *Meleager* and his company, assemble a general Synod, and destroy these Bores. 7. Here we see what a fearful thing it is for children to procure their Parents curses, by the example of *Meleager*, who as *Lucian* saith, consumed and pined away, as the fatal stick did in the fire; for I believe that *Althea* used some magical imprecations against her son, in that she prayed to *Pluto* and *Proserpina* to destroy him for killing of his uncles; although I know that magical words, charms, and imprecations are of no validity; and that witches do abuse and delude people with such tricks: yet I also know that in Gods just judgments, he permits the curses of the Parents to fall upon the Children: witness the curse of *Noah* against *Cham* and his Posterity. 8. That *Meleagers* body did pine and consume away at the burning of the stick is either a meer fable, or else an illusion of Satan, who oftentimes is permitted by God to inflict diseases on mens bodies, and delude his witches by causing them to make the Images of the sick party, and stick them with needles or pins, or melt them at a soft fire, as if these actions were the causes of their diseases: whereas there can be no action or effect produced without contact, and a proportionable distance between the agent and the patient, and both under the same *Genus*, or in the same predicament; an example of this illusion we

In *Ovid. Metam.*
of a man
called
Aper, see
Martial,
Non canat
sine apro
noster, &c.
Epig. 7.
Epig. 50.
l 7 c. 2.
See *Apol.*
Iodor. l. 1.

ἄπομα-
εγνδής, in
conv-Lap.
The three
fatal si-
sters by
the fire,
were
three
witches: in
their
form, in-
chanting
Meleager,

Boeth Hist Scot. have in *Boethius* his Scottish History of King *Duffus*, whose image of wax was found in a Witches house upon a wooden spit by the fire melting, which was held the cause of the Kings long pining sickness. whose body wasted away with sweating, as the wax melted by the fire: this was a meer Satanical illusion, as *Wierus* sheweth in this and many others. *Virgil* speaks of this old conjuring illusion:

De Lamiis
l. 3. *Limus ut hic durescit, & hæc ut cera liquescit*
U no eodemque igni, sic nostro Daphnæ amore. So Ovid.
Eclog. 8. *Devovet absentes, simulachraque cerca fingit;*
In Epist. *Et miserum tenues in jecur urget acus.*

If then the melting of ones image in wax cannot cause the pining of the body, much less could the burning of a stick, which had no relation to *Meleager*, be the cause of his sickness and death. 9. The sisters of *Meleager* were turned into the birds *Meleagrides*, which we take to be the Turkey or Ginny Hens, either because there be great store of those birds about that place where *Meleager* was buried, or because those are melancholly and sad birds, expressing the sorrow of *Meleagers* sisters for his death: by this also they would signifie, that too much sorrow makes men degenerate from their own nature, and for the present to be void of reason.

Ovid. Met.

13.

Strab. l. 15

Nat. Com.

l. 6. c. 3.

Phil. l. 1.

de imag.

Hom ody.

11.

Pind.

Nem. 6.

Smyrneus

in paralip.

Paus. in

Phoc.

MELICERTA, See *INO*.

MEMNON.

HE was the son of *Tithon* and *Aurora*, and King of some part of the East, who with an Army assisted *Priamus* in the Trojan war, but was killed by *Achilles*; when his body was put in the fire, he was by the prayers of *Aurora* turned into a bird, which, with divers other birds, flew out of the pile; these birds come by flocks every year out of *Ethiopia* into *Ilium*, where they use to fight and kill one another near the Sepulchre of *Memnon*.

The

The INTERPRETER.

1. **M**emnon was said to be the son of *Aurora*, either because he was of a red and fresh colour, as the morning useth to be, or because he lived, & was born in the Eastern part of the world, where the morning first appeareth; therefore the Eastern people are called *Memnones* in the Poets, and *domus Memnonia*, in *Propertius*, signifie either the Eastern countries (so *Susa*, the chief City in *Persia*, is called in *Herodotus* *Memnons City*) or else *Ethiopia*, for *Memnon* is called an *Ethiopian* in *Catullus*, and black in *Virgil*; except he mean the Egyptian *Thebes* where *Memnons* statue stood, which every morning at the appearing of the light, made a pleasant sound, as it were rejoycing at the sight of his mother *Aurora*; this might be done by Art, for the image being of a great height, and having some small hole in it to receive the wind, which commonly bloweth in those parts most in the morning, might cause this sound, being the Image was of hollow brass; but however this sound was caused, whether by Art, or by Magick, it may let us see what a shame it is, that a dumb image should seem to sing and rejoyce at the light of the morning and approach of the corporal Sun, and we, who are the lively images of God, to make no sign of joy at the morning light of the Gospel, and approach of the Sun of righteousness. 2. *Aurora* wept bitterly for the loss of her son *Memnon*:

Luctibus est Aurora suis intentæ, piæque

Nunc quoque dat Lacrymas, & toto rotat in orbe.

By this they might mean that the morning is dewy, and in those parts, the moystest time of the day, and withal that the affection of mothers to their sons is great, and that he was a dutiful son, and a Prince of great worth, who is thus bewailed by a goddess. 2. In that they write certain birds called *Memnones* did arise out of *Memnons* ashes, this was only to flatter and comfort his sorrowful friends; for so the Poets by their fictitious transformations used to claw Princes, when they lost their friends, as if they were not mortal like other men: but by this and such like metamorphoses they are convinced of the truth of the Resurrection,

T 3

for

Aurora
filia.

Virg. l. 1.

Memnonia

regna, id

est orient.

Lucan. l. 3.

l. 1. El. 2.

Μεμνονεύειν

258. l. 5.

Nigra

Memnonis

arma.

An. l. 1.

Μεμνον

ἀντήλας

ἐν ἀσπί-

δατι ἦν.

Diony. orb.

descript.

Aurora ab

aura.

Tacitus

saith, it

was of

stone. An.

l. 1. c. 68.

Ἐνὸς ὀνόματος

sonum

reddidit.

Ovid. Met.

13.

these birds

were pain-

ted on the

Cloak of

his Statue.

τὸ χλαμύ-

διόρυξ

ἐπὶ τῇ

στατῷ.

Paus. in

Phoc.

for if they would have men believe that birds did arise, and live out of the ashes of dead *Memnon*, why should they deride the doctrine of the Resurrection: that God in the last day will raise us out of the dust of the earth, as he made us of the dust of the earth? 4. To shew what a great loss the death of *Memnon* was, and how excellent a Prince he was like to prove, had not death taken him away in his youth, the Ethiopians did use to bewail him every year, and they begin that certain birds used every year to flock from *Ethiopia* to *Ilium* where *Memnon's* tomb is; these birds from him are called *Memnonida*, who killing each other, do as it were sacrifice themselves to his ghost; besides, he was held to be the son of *Jupiter*, as all excellent men were, and his father ordained that the day of his death should be celebrated with mourning and fasting; this was called *Apastia*; and not only at his tomb in *Ilium*, but also at his Palace in *Persis* or *Susa*, every fifth year did these Memnonian birds meet and destroy one another. 5. It is most probable that the sound, which this Image of *Memnon* made every morning in the Temple of *Serapis*, was not artificial, but diabolical; for *Tacitus* writes, that it uttered certain words, and *Cambyfes*, having taken *Thebes*, caused the Image to be opened, supposing to have found within it some musical engine, but found nothing; for after a part of this Colossus was demolished, either by *Cambyfes*, or by earthquake, it retained its sound notwithstanding, as *Juvenal* intimates: *Dimidio magica resonant ubi Memnone chordæ*; where the old Scholiast thinks that this Image held in his hand a Lute or Harp which made the sound; but that need's not, for the Image might make a sound like a Harp, or any other stringed Instrument; and so *Juvenal* is to be understood; but my conceit is, that this sound might be caused without magic, either by some small hole receiving the wind, as I said before, or else by the heat of the sun beams entering into the mouth of the Image, and rarifying the moist air within, which requiring more room, might cause a sound, as we see in fruit and green wood heated by the fire: and the rather I suppose this to be so, because *Pliny* writes, that it sounded only when the sun beams shined on it in the morning, and that the sound which it made was confused

or a crackling only: and though some part of it was demolished, yet in the parts left there might be some hollow places for containing, and some small vents for letting out the dilated air; for doubtless the Egyptians were a witty people, and their Priests good Philosphers, who because they could do many rare things beyond the reach and reason of the Vulgar, were accounted Magicians. Who knows not that *Egypt* is, as *Macrobius* calls her, the mother of Arts? and therefore the Egyptians are called learned by *Apuleius*; to them we are beholding for the knowledge we have of Astronomy, Geometry, Arithmetick and other Sciences; and it was of old the general Colledge of the world, whither all nations resorted for knowledge. 6. *Smyrnaeus* tells us that *Aurora* at the death of her son, covered her self with clouds, and groaned pitifully, the earth waxed horrid with darkness, the swift winds, at the command of *Aurora*, carried the body of *Memnon* into the Camp of *Priamus*; the air lamented, the sky on all sides groaned, and the drops of blood which fell from his body were turned into the river *Paphlagonius*; which every year upon the day of his death is bloody: these, and such like hyperbolical speeches are but flattering expressions, to shew the excellency of the dead party, and to comfort the surviving friends, as is said: and perhaps in these might be some Satanical illusions, and some Philosophical truths: for the sad morning commanding the winds, is to shew us that storms are ingendred then when the air is clouded: the groaning of the air is to express the roaring of the winds. 7. *Memnon* may signify the memory which is begot of *Aurora*, because our memory is most active in the morning: he saith that he was nursed by the *Hesperides*, near the Ocean, because the stars which are meant by *Hesperides*, have an influence upon the memory, and the same memory consisteth in a moist brain, which is the cause that children have better memories than old dry men, which may be meant by the breeding of *Memnon* near the sea; *Ἐσπερίδες δὲ θρέψαντο ὅπως πρὶν ὠκεανόιο*. 8. *Memnon* having wounded *Achilles*, bragged that he was a better man than he, because his mother *Aurora* was a more honourable goddess than any of the *Nereides*, meaning *Thetis*, the mother of *Achilles*, which dwelt among the fishes, and

Rhodig.
l. 2. c. 5.

ἀπασία ab
α & πασις
ἰου δὲ
ἰ δὲ πασι
V. sci.

Ant. l. 2.
πᾶσι τοῖς
σείσμεσι γὰρ
καὶ δὲ τῶν
Strab.
Pet. Schol.
in Sat. 15.
Juv. en.
Lubinus &
Britannic.

Constatum
solis radiis
crepare di-
cunt. l. 36.

Eruditi
In Para
l. 2.

Καλυψὶς
μὴν νεφ
εὐν ἐσο
νὰ χεσε
δὲ.
δοὶ αἰ
ἀμὰ αἰ
θὴρ ἔσεν
αἰματὶς

Μέμνον δ
μέμνηται
Prat. 78
Ἐσπερίδες
θρέψαντο
Smyrna
l. 2.

φειδία
Smyr l. 2.

and commanded the Whales; *ὡς δὲ καὶ ἡμεῖς* where we may see how quickly men are puffed up with a small success; little knew Memnon that he was presently to receive his death's-wound, by the hands of him he so much slighted;

*Nescia mens hominum fati sortisque futura,
Et servare modum rebus sublata secundis.*

And as great vanity is it for men to brag of their gentility or noble parentage, for virtue is the only true nobility: *Et genus, & proavos, & quæ non fecimus ipsi, Vix ea nostra voco*; he that hath nothing to brag of but his Parents nobility, brags of that which is none of his; a man that brings honour to his poor Parents, is in better condition, then he that obscures his noble extraction, by his base carriage; *Ego meis majoribus virtute mea præluxi*. Achilles was the stronger man, though his mother was not to compare to Memnon, or the celestial goddesses. 9. Philostratus writes that Memnon vowed and dedicated his hair to the river Nilus. It was the custom of the Greeks and Romans, that when their youth had left growing, to cut their hair (which till then they kept) to their country rivers as being the chief auther of their food and conservation, which consisted in moisture, for they drunk water only, and were fed upon liquid meats. So Pelias, the father of Achilles, dedicated his sons hair to Sperchius, a river in Thessaly: which ceremony Alexander imitated in the funeral of Hephestion. So Theseus in Plutarch, and Nero in Suetonius. This custom doubtless the Gentiles did borrow from the Nazarites: but to no god did they dedicate their hair more than to Esculapius; *Accipe laudatos juvenis Phœbeia crines*; and yet he had too much of his own. This is the custom of men, to give most to those that have least need, whereas the poor are suffered to starve: *Semper eris pauper, si pauper es, Æmiliane*; *Dantur opes nullis nunc nisi divitibus*. This dedication of the hair was called swearing; *Furataque multum barba tibi*; because in dedications solemn oaths were used. 10. Lucian tells us that Demetrius undertook a journey of six months upon Nilus, and that against the stream, only to see the Egyptian Pyramides, and to hear Memnon's Statue. We see what pains men take to satisfy their phantasies,

but

but will undertake no toil to gain heaven; he did undertake this journey to hear a stone image speak, and we will scarce step out of our doors to hear Christ, the living Image of God speak in his Word; and whereas Lucian writes that he heard this Image utter certain Oracles in Verse, this he writes in a mocking way; yet Images have oftentimes spoke, either by Satan, or boys within them. 11. When Pindarus calls Memnon the Ethiopian Captain; and other Poets write that he came out of Ethiopia; We must not conceive that they meant the African Ethiopia, for the superiour of the Abyssins had no commerce with the Trojans, and much less the inferiour beyond the line; being not known to the Ancients, as may be seen in Ptolemy: but they meant the Asian or Indian Ethiopia, under which they comprehend Persia, Arabia, and Egypt; of these two Ethiopia's Seneca speaks; *Titan binas propinqua tingit Ethiopias facie*; So Strabo, so Homer;

*Ἀἰθίοπας τοὶ δὲ καὶ διὰ τὸ λαίεργον ἀνδρῶν
οἱ μὲν ποσειδῶνι ἱερῶντο, οἱ δὲ ἀνιόντι.*

The one Ethiopia lyeth under the Sun setting, the other in the East: Memnon then came out of Persia, not out of Africa; so the Queen of Ethiopia, which came to see Solomon, came out of Sabaa, as Theodoret sheweth; and Sabaa is called by Procopius, the Indian Ethiopia: for every remote country towards the South, was called India of old. If it be objected that Memnon was black, therefore an Ethiopian; I answer, there are many other people black besides the Ethiopians: neither was he properly black, but of a sad red colour, which is in Poets frequently called black, and black again is called red. So Virgil, *Et nigra violæ, sunt & vaccinia nigra; vaccinia nigra leguntur*. So in Homer the waters purple colour, is by his interpreter expounded black: therefore Memnon was not of the night colour, as Gellius calls him, but he had a flowry purple in his blackness, saith Philostratus; *ἐν αὐτῷ μέλανι ὑποφαίνει τὸ ἀνδρῶς*, therefore is he called the son of Aurora; as representing his mothers colour.

MENELAUS, See HELENA.

MINE RE

In Philops.

ῥαταρῶν

ἰδιόπων

Pyth. Od. 6

& Nem. 6.

In Her.

fur. Strab.

l. 1. Odys.

l. 1.

In 3 Reg.

9. 32.

l. 1. de bel.

Persic.

Eclog. 10.

Eclog. 2.

Nocticolor

l. 3. c. 7.

Phil. l. 1.

φαιρῶς

ὕλιν' Ἀἴγ.

Vocat. Pin.

dar. Od. 2.

Olymp.

MINERVA, or PALLAS.

She was the daughter of Jupiter; begot of his brain without the help of woman, and was held to be the goddess of wisdom, learning, and art: she found out the use of oyl, therefore was chosen by Athens to be Patroness of their City, which she called by her own name Athene; she invented the use of wool, of spinning and weaving; and because Arachne in this art durst contend with her, she was by Minerva turned into a spider.

The INTERPRETER.

Minerva was called Jupiters daughter, to shew that wisdom and learning are Gods special gifts; she was begot of his brain, because the brain is the seat of wisdom and learning; without the help of women, because wisdom comes not by generation, but by infusion, study, and experience: and women for the most part are hinderers, not fartherers of wisdom and learning; therefore she is said to be a perpetual Virgin, because men that live a single life have fewest avocations from the studies of wisdom and knowledge: she came out of Jupiters head armed, to teach us, that a wise man is always armed against all assaults and violence of fortune. 2. She is called Tritonia, the daughter of Neptune, because she was bred by Triton; or rather, by these Poetical terms of the sea, they meant the dangers that wise and learned men are subject to; or else, that men gather wisdom and knowledge out of dangers and troubles; or by this name they may signifie, the three faculties of the soul, Memory, Will, and Understanding; or rather, the rational, irascible, and concupiscible powers of the soul: But I think rather, it is to shew that a wise or prudent man can guide himself ethically, his family æconomically, and the Common-wealth politickly. 3. Minervas Target called *Ægis*, as Jupiters was, is clear and smooth like glass, and hath Gorgons head set in it, with snakes about it; both to signifie that wisdom is terrible to evil men, and that they fear and stand in awe of Wise men, as also that wisdom and sincerity are joyned together;

ther; which is expressed by the clearness of her Target: for wisdom is conspicuous to all: therefore they dedicated the Owl which seeth in the dark to her, because wisdom is able to discern obscure things, and to find out abstruse Secrets. 4. They paint her with a Helmet and a Crest, and a Cock upon the top of her Helmet: to shew that wisdom is both the defence and ornament of a man, and that wise men are also vigilant with the Cock: but the Crow being a chattering bird, is hated by her, because much prattling agreeth not with wisdom, a wise man is seldom talkative: and because a wise man knows how to command his speech, Minerva is sometimes painted with a Crow in her hand: and as she hath a Cock on her head, so she hath the Dragon at her feet, both which signifie the piercing sight and vigilancy of wise men. 5. They make her supporting on her arm a round Target, and a long Spear in her hand: to shew that wisdom rules and supports the world, and that the force of it is such, that it is able to pierce the hardest and most difficult things that are, and can reach them, though never so far off. 6. They made her the President of War, to shew us that wisdom and learning are required in a Commander or Captain: they placed fear and terror by her, for these are inseparable companions of war; and gave her a long cloak called *Peplum*, to signifie the settled and sedentary life of Students, and that wisdom is still joyned with gravity. 7. By Minervas help Prometheus stole fire out of Heaven, by which he brought many Arts to perfection; because wisdom is the Inventor of Arts, and fire by its light and heat is the instrument whereby artificial things are produced. 8. Of old, in Academies and Colledges, they used to paint Mercury and Minerva close together, which picture they called *Hermathena*, from *Hermes* and *Athene*; to signifie that Wisdom and Eloquence must not be separated, but that Scholars should strive as well to have wise heads, as eloquent tongues. 9. They gave her a golden Helmet, sometimes with a Sphinx upon the top of it, to shew that Wisdom is glorious and shining, and withal that wise men use not to babble out secrets: for it is wisdom in some things to play the Sphinx, and not to divulge all we know to all men promiscuously.

cuously, Christ himself spake sometimes by Parables 10. She is called *Pallas* from the Giant *Pallas*, whom she killed; or from *παλλειν*, to shake or brandish, for so she hath been seen shaking of her spear: Therefore *Virgil* calls it *hastam trementem*; her image was called *Palladium*, which was sent from Heaven, and kept so carefully at *Rome* in *Vesta's* Temple, that none had leave to see or touch it, but the Virgins that kept it. By shaking the Spear, I think may be meant, that wise Princes in time of peace, whereof *Minerva* had the charge, should exercise their arms, and not suffer their youth to live idly, and forget military discipline, lest their enemies take advantage by their security: as for the *Palladium*, that I acknowledge to be our Religion, which came down from heaven to us; which ought carefully to be kept in the Temple of *Vesta*, where the sacred fire burned perpetually: The sacred fire of zeal and devotion is the means to preserve our Religion, especially if we be Virgins, that is, pure and holy: and we must not suffer prophane and ignorant men to meddle with the sacred function of the Ministry. When the Trojans lost their *Palladium*, they quickly after lost their City; so if we lose our Religion, we must also look to lose that City, whose Builder and maker is God. 11. She is called *Minerva*, from *monendo* and *minando*; for wise Governours should partly by admonitions, partly by threatenings rule their people, and subdue vice; and indeed, should be still shaking the Spear to keep disordered men in awe, whom they should affright with the *Gorgon* head of the Law, by which their authority should be revered, as *Minerva* was feared for her Spear, and terrible buckler. 12. The Olive was dedicated to *Pallas*, and with the leaves thereof she was crowned; and at *Athens* a golden Lamp was dedicated, in which oyl did burn continually: both because she found out the use and way of making oyl: as also to shew us that Wisdom is the light and Lamp of the mind, and that neither it nor learning can be attained to without lubrication, study, and spending of much oyl and light. 13. At certain Feasts of *Minerva* in *March*, the Maids were wont to be served by their Mistresses, as in the Saturnals the Men-servants by their Masters: The serving-Maids

Maids claimed this as their due from *Minerva*, because it was by them that the works of her invention were performed, as spinning, sowing, and weaving: by this servants were comforted and encouraged in their service, and Masters and Mistresses were admonished not to insult over their servants; If this equity was observed among the Gentiles, much more should it be among Christians: For in Christ we know there is no difference between bond and free, master and servant. 14. *Minerva* was worshipped upon the same altar, sometime with *Vulcan*, sometime with *Neptune*: to shew that Arts and Handy-crafts cannot be exercised without Fire and Water; and whereas *Vulcan* would have married *Minerva*, but could never get her good will, for she was a perpetual Virgin, therefore she was called *ἀδελφή*, quasi *ἀδελφότης*, to shew that Wisdom and Learning never die; by this we may see that the hottest and most furious Suiters that are, cannot overcome Chastity where it is joyned with Wisdom: for this cause *Minerva* is armed, to shew how Virgins had need to stand upon their guard, for they shall not want *Vulcans* to assault them. 15. *Juno*, *Venus*, *Minerva*, strove once who should be accounted most beautiful; *Paris* was Judge, to whom *Juno* promised a wealthy, *Venus* a beautiful, but *Minerva* a wise wife; *Paris* preferred *Venus*, by which we see the folly of many young men, who in their Matches prefer fading beauty to wealth or wisdom. 16. As *Athens* preferred *Minerva* to *Neptune*, and her Olive to his Harp; so should all Christian States and Cities prefer Peace to War, Tranquillity to Troubles and Civil Tempests, (whereof *Neptune* or the stormy Sea is an Emblem) and Spinning, Sowing, Weaving, Building, and other peaceable Arts which she found out, to fighting, quarrelling, and destroying. 17. As there were certain Images dedicated to *Minerva* and *Mercury*, called *Hermathena*, so there were some erected to *Mercury* and *Hercules* together, called *Hermesacles*; to shew that these three, to wit, *Mercury*, *Hercules*, and *Minerva*, that is, Eloquence, Strength, and Wisdom, are the three main Deities of States and Cities, and must be most of all sought after and honoured by Princes. 8. *Minerva* had power over storms, which the Poet sheweth

in the first and second of his *Æneids*. He calls the storm which she sent against the Græcians, *Minervæ sidus*: She had power also over *Jupiters* thunder,

Ipsa Jovis rapidum jaculata e nubibus ignem :

By which I think he understood the Sun under *Minerva's* name : for he by his heat of all the Planets hath the greatest power in causing storms and thunder. 19. As *Minerva*, the Goddess of Wisdom, was worshipped on the same Altar with *Vulcan*, the god of Fire ; so let us not separate zeal from wisdom : but let us cherish the fire of zeal in our hearts, as well as wisdom in our heads ; but some have zeal without knowledge, and some knowledge without zeal ; this is to part *Vulcan* and *Minerva*. 20. *Homer* gives to *Minerva* a fiery Chariot, *Iliad*. 8. and describes her carrying of a golden Lamp, and holding out a beautiful light, *Odys*. 19.

Χρυσον αὐχρον ἔχουσα φάος πεινητὴς ἐπὶ οἴκῳ.

Yet he makes her invisible when she went up into *Diomedes* his Chariot, then she put on the dark Helmet of *Orcus*, so that *Mars* could not see her ; by this is not only intimated that *Minerva* is the Sun, who is the light of the World, and to whom the Poets give a fiery Chariot : And that he is obscured by *Orcus* his Helmet, is meant the want of his light to us when he goeth under our Hemisphere ; but by this fiction also is understood, that wisdom is the light of the mind, and a wise man is the chief light and life of a State ; and that it is not the least part of wisdom in time of Wars and Tumults, with *Minerva*, to put on *Orcus* his Helmet, that is, for wise men to live obscurely, and to conceal themselves ; *bene vixit qui bene latuit*. 21. *Minerva* is described by *Homer* and others, to have the chiefest place in Heaven next to *Jupiter*, and to be clothed sometimes with *Jupiters* own garments, and ornaments ; to signify that there is none of Gods gifts more excellent than wisdom, and that there is nothing wherein man resembles God more than Wisdom. 22. Whosoever looked upon *Minerva's* Helmet, was turned into a stone ; to shew that wisdom makes men solid, constant, unmoveable, unfrighted in the time of trouble. 23. Christ our Sacrifice is the true *Minerva*, begot of the substance of the Father, the wisdom

wisdom of God, the light of the world, and the splendour of his Fathers glory, the Author of all Arts and Learning, the Prince of Peace, the President of War ; whose greatness, purity, wisdom, and goodness, are more terrible to wicked men, than the Target of *Minerva* was. He it is that supports the round World by his power, and hath pierced the hard rocks of mens hearts with the sharp spear of his Word ; it is he that hath made servants equal with their masters ; and he is the great Patron and Protector of his Church, which is the City that he hath called by his own Name, as *Minerva* hath called *Athens* by hers ; and that he hath power over storms, his enemies acknowledge, *Who is this, whom the Winds and Seas obey ?* The fire of his zeal made him undertake the form of a servant : and though he died for our sins, and concealed himself with *Orcus* Helmet, and went down into hell ; yet now he is ἀθάνατος, immortal, death hath no more power over him ; he is set down at his Father's right hand, and his clothed with his Fathers rich robe of Majesty, and eternal Glory.

MIDAS.

HE was the son of Gordius, the Cow herder, and King of Phrygia, who entertaining Bacchus in his house, and having received of Bacchus a favour, that whatsoever he would ask of him, he should obtain ; asked, that all he should touch might be turned into Gold ; this being granted him, his houses tables, beds, yea, meat and drink were converted into Gold ; but being ready to starve, desired Bacchus to take his gift again ; he counselled him to wash his body in the river Pactolus, which he did, and returned again to his former condition ; and ever since that time the River hath had golden Sands ; called therefore Chrysoirrhæus ; afterward, being desired to be umpire between Apollo and Pan, or, as others say, Marlyas, contending for superiority in Musick, Midas past his verdict for Marlyas, at which Apollo being incensed, gave him Asses ears, which he hid so cunningly, that none knew of them, except the Barber, who notwithstanding could not conceal it, but proclaimed in a ditch, which he covered with earth, and the canes that

Ovid. 1. 1.
Met.
Hygin.
fab. 191.
Fulgent. 1.
3. & 1. 2.
Nat. Com.
1. 9. c. 15.

that grew out of this, divulged Midas his Asses ears to all the country.

The INTERPRETER.

1. IN Midas we have the Picture of a rich covetous miser, whose affections are wholly set on gold and wealth, making money of every thing he possesseth; so the covetous Farmer many times for love of money deprives himself and family of necessary provision; of which he repents, and finds a piece of bread more precious to a hungry stomach than all the gold in the world; so many rich misers are ready to starve in the midst of their gold, not having power to bestow necessities on themselves, for fear of diminishing their heaps. We see here also the folly and madness of some mens wishes, who pray many times for that which proves their destruction. We ask for oftentimes we know not what, as Christ told the mother of Zebedees children; we pray for riches and honours, and they prove our bane, therefore God either gives them not, or else he gives them in his wrath to the wicked. 3. By Midas Asses ears may be meant, either that he had longer ears than other men have ordinarily, or else, that he was a man of a stupid and asinine condition and capacity, having in Musick no more judgment than an Ass, in that he preferred Pan's Bag-pipe to Apollo's Harp. So Marsyas is from *μαρσός*, a fool, as having no judgment in Musick, and yet would contend with the god of Musick. Or else his long ears may signifie, that being a King he had those in every corner, who gave him intelligence both of what was done, and spoken; thus Kings have both long ears and long hands; or else his asinine ears did signifie, that though he had many complaints, and heard many curses against him, by reason of his wicked life and tyrannical government, yet he was not more moved or sensible hereof, than if he had been an Ass. 4. Perhaps being a rich man, and having spent much gold in cutting the river *Pactolus* into small streams for enriching and watering of the country; this fable might arise, that he washed away his golden quality in the river, which became thereby a golden sanded river; for so rivers

Mida qua-
si mifer
estor.

may be called, that enrich countries; by their overflowing or by their mud or sands. 5. Midas hath had many of his disposition, who have and do wish, that all they touch may be gold: only he had this faculty by Wishing, but these men have spent, and do spend their strength, their time, their estates on a *Chimæra*, a supposed stone, which they call the Philosophers stone, whereas there is nothing more repugnant to Philosophy, than the production of new *Species*, which they hold to be eternal, and that by Art, which is inferiour to Nature, and only her Ape. But as Midas lost his Gold in the water, so do they in their fires; and who would perswade the possibility of it, deserves the ears of Midas, who therefore is thought by *Tertullian* to deserve his long ears, because he gave himself to the study, and hearing of *Silenus* his vain Philosophy, teaching there was another World besides this, wherein the *Meropes* dwelt. 6. *Silenus* is thought by some to be a Philosopher, whose Scholar and Hearer Midas was: he was said to have long ears, because he spent a long time in hearing of him; it were happy if all great men would employ their ears this way, in hearing the Precepts of Philosophy, and to give ear to the truth; but to this their ears are too short, and too long to flatterers and false reports; in which regard we may cry out with the Poet: *Auriculas asini quis non habet?* 7. The love of money, saith the Apostle, is the root of all evil: and so we find it in Midas, who was therefore a cruel tyrant and oppressor, because he was so covetous turning all, not only his own, but his peoples estates into gold, by which he starved his Kingdom: and what is a covetous Prince, but a miser, *Et magnas inter opes inops*; and so every rich miser is, with him, ready to starve in the midst of their wealth, as *Diogenes* told *Chryses*, *Sed plures nimia congesta pecunia cura strangulat*. 8. It was *Bacchus* that bestowed this gift upon Midas, wine oftentimes makes poor men rich in conceit, for in drink, what *Irus* is so begarly, that thinks not himself then as rich as *Cresus*? *Quis post vina gravem pauperiem crepet?* 9. In *Lucian*, the cock into which *Pythagoras* was transformed, told his master, that the great wealth of Midas so much spoken of by Poets, was but a dream, and the conceit of his brain in the night, which he had so much desired and

Silenus p-

nes aures

Mide bla

fit, aptu

grandiori

bus fabuli

de pallio

et cane

Hermog

c. 25

Pers. sat. 1.

Nipho

males

Diogenes

Fuven

Sat. 10

Horat. l. 1.

de sumis

in Gall

u

affected

Necro
anti, &
Græso.

λα τε κ
ρπαι,
κων αρ
γος βιο
της
hocil.

πυρι
δεν κ
δεβει
ophocl.

Virgil. 3.
Æn.

Paul. in
Attic.
Euseb. l. 5.
Præp. e-
vang.
Nat. Gom.
l. 3. c. 7.

affected by day; and surely we may say as much of all worldly wealth, that it is but a dream, and the phanſie or shadow of that true wealth, which only good men are enriched with, and conſiſteth not in gold and ſilver, but in the treasures of knowledge and goodneſs here, and of eternal happineſs hereafter. 10. *Midas* complains in *Lucian* againſt *Diogenes*, and *Menippus*, that he could not be quiet for them in hell, becauſe they did nothing but laugh, and ſing, and mock him, whiſt he was bewailing the loſs of his wealth. This is the miſery of rich Miſers, they are hated whiſt they live; and being dead, are laught at for their folly, in ſtarving themſelves to enrich thoſe who do not thank them, but mock at them, and rejoyce at their death. 11. Whereas *Midas* could not ſo hide his long ears, but at laſt they were known by the reeds that grew out of the ground; by this we ſee that nothing is ſo ſecret that ſhall not be revealed, neither can man ſo hide his wickedneſs, but God at laſt will bring it to light. 12. We ſee what hath been the greedy deſire of gold in all ages; by what murders, oppreſſions, cruelty, and violation of all Laws it hath been ſought; this was the cauſe of *Midas* his wicked and fooliſh wiſh; this made the Romans rip up the bowels of the Jews to ſearch for gold; and the Spaniards to uſe ſuch cruelties upon the Americans, ſo that they thought gold had been the Chriſtians god; this hath been the cauſe of all the quarrels, ſieges, burnings, plunderings, ſacrilege, wars, and whatſoever other miſchief hath been in the world: ſo that juſtly have all Poets cried out againſt it, as being the prince of all miſchief, the corrupter of life, the teacher of deceit and impiety; *Quid non mortalia pectora cogis, Auris ſacra fames?*

MINOS.

HE was the ſon of Jupiter and Europa, who married with Paſiphae, the daughter of the Sun: he had great Wars againſt the people of Megara and Athens. Megara he ſubdued by the treachery of Scylla, who betrayed to Minos, her fathers fatal hair; and he cauſed the Athenians to deliver every year ſeven young men to be devoured by the Minotaure, in Creta: *Dædalus*

Dædalus being entertained by him, built the Labyrinth in which *Hygin*. ſa
Minos ſhut up the Minotaure; but when he underſtood that 40, & 41
Dædalus had aſſiſted the Queen to lie with the Bull, he ſhut him Apol l. 3.
and his ſon *Icarus* within the ſame Labyrinth, but they eſcaping *Plutar*. in
were purſued, in a ſhip by the King, who near *Camerinum* was moral. *Pla*
ſlain, and ſo was the Minotaure by *Theſeus* in the Labyrinth in dialog.
who eſcaped thence by the help of *Ariadnes* thread. *Minos*.

The INTERPRETER.

1. **B**Y *Minos* the ſon of *Jupiter*, may be meant *Adam*, the ſon of God; *Minos* was a juſt King, and was Lord both of the Iſland *Creta*, and of the Sea; ſo *Adam* was created with juſtice, and had dominion given him both over Sea and Land, over the beaſts and fiſhes; *Minos* married with *Paſiphae*, the daughter of the Sun; and *Adam* was betrothed, that is, endowed with knowledge and underſtanding, which is the light of the mind; ſo that he was to be as a ſhining lamp to all his poſterity; but this *Paſiphae* or knowledge of man fell in love with the Bull, that is, with Satan and his cunning ſuggeſtions, and by this means the *Minotaure*, or monſter of ſin, was procreated, being the deformed iſſue of Satan, and mans corrupted nature, and ſo his ſoul and knowledge became a captive, and was incloſed in the labyrinth, or involved with innumerable difficulties, and inextricable till Chriſt came, a greater conqueror than *Theſeus*, who killed the *Minotaure* of ſin, which had devoured mankind, and delivered us who were in worſe condition than the *Athenians*, from the domineering power of that all-devouring monſter. 2. *Minos* was ſaid to be the ſon of *Jupiter*, becauſe he was a juſt Prince, and ſuch are the ſons of God, and this honour he had for his juſtice on earth, that he was made a Judge of ſouls in hell, therefore he is called by *Virgil*, the Inquiſitor, and by *Propertius*, the arbitrator of hell, and *Homer* calls him the adminiſtrator of juſtice to the dead: *Δικαστὸν τὰ νεκρῶν* he was alſo called *Jupiters* counſellor, and ſcholar; and indeed juſt judges are all taught of God, and are partakers of his ſecret counſels, as *Minos* was of *Jupiters*, & *Jovis* arcana *Minos* adminiſtra, & *Æacus* and *Rhadamanthus* were alſo two judges in hell, but

Paſiphae
ὅτι τὸ
πῶς φά-
νεται.

Quæſitor,
A biter
Orc.
Odysſ. l. 1.
cum de re
ſplendida
Minor ſe
cerit arbi
tria. Hor
l. 3. & l. 1

but inferiour to *Minos*, who by *Dio. Chrysostome* is called *ἡγεμὼν τῶν πύργων*: and not only the Poets but *Plato* also affirmed these three to be Judges of hell; by which we see the Gentiles had the knowledge of the souls immortality, and a sense of those torments which remained for the wicked after this life, and in believing this they were injurious to persecute Christians for ascribing that power of judicature to Christ, which they gave to *Minos*, as *Justin Martyr* sheweth, and *Tertullian*; for if they thought they were bound by their Religion to believe that *Minos* was judge of souls, whom *Lucian* describes to sit in a high throne, having punishments, torturers, evil *Genii*, and Furies standing by him, ready to execute his commands upon Adulterers, Murderers, Flatterers, Sycophants, and all other wicked souls, Why should Christians be condemned by them for believing that Christ the true Son of God, is the Judge of quick and dead? Again, *Rhadamanthus* was Judge of the Asiatick, *Æacus* of the Europeans, but *Minos* was over them two, and was to end all doubtful matters, as *Socrates* sheweth, therefore they had but plain rods in their hands, but he a golden Scepter. 3. It hath been the policy of Law-givers, to make the people believe they received their Laws from some God or other, with whom they had private commerce and familiarity; So *Lycurgus* persuaded his Lacedemonians, that he received his Laws from *Apollo*, *Numa* from the goddess *Egeria*, *Minos* from *Jupiter*, whose Scholar he was nine years, as *Valerius* and *Plato* write; therefore he is called by *Homer*, the disciple or familiar of *Jupiter*, in whose Cave he hid himself, produced his Laws, as if they had been delivered him from *Jupiter*, that he might bind his Subjects to obedience, not only with the cords of his power, but of Religion also, saith *Laërtius*. These the impostor *Mahomet* did imitate, making his people believe he had secret familiarity with the Angel *Gabriel*, from whom he had received his Alcoran; and all these were but Apes to *Moses*, who only conversed with God forty days upon *Sinai*, when he gave his Laws to the Israelites. 4. When they write that *Minos* by the Bull which *Neptune* sent out of the Sea, obtained the Kingdom of *Creta*, is meant, that by the help of the Sea-Captain, whose name was

was *Bull*, who appeared before the Island with a Fleet of ships, he got the Kingdom; neither was the *Bull* of whom *Pasiphae* had the *Minotaur*, any other thing but this Captain, which gave occasion of this fiction, that *Pasiphae* had by the help of *Dædalus*, carnal commerce with a Bull; nor was the *Minotaur* a monster, or half a Bull, and half a Man, but a man whose natural father was *Taurus*; and *Minos* his supposed father, therefore was called *Minotaurus*, or else because he had a stern countenance, and frowning face, and strength like a Bull, or else because of his impotent lust he had of women. 5. We see great ingratitude both in *Minos* towards *Scylla*, who for his sake betrayed her father and his kingdom, but traytors are commonly thus rewarded; and likewise in *Dædalus* towards *Minos*, who entertaining him kindly in *Crete*, after he was banished out of *Athens*, was so ill requited, that *Dædalus* was the only man that helped *Pasiphae* to commerce carnally with the Bull; therefore he is called by *Eustathius* the minister of womens lusts. 6. That there have been, and are yet many monstrous shapes born, I will not deny, but that there have been Centaurs, *Minotaurs*, *Chimæres*, *Sphinges*, and such like, are but Poetical fictions, repugnant to sense and reason. 7. *Pasiphae*, *Circe*, *Mædea*, were the Sun's daughters, but wicked ones, though he was the most glorious of all the gods, this punishment *Venus* laid upon him, for revealing her adultery with *Mars*. Where we may see that the best Parents have many times the worst Children, and if there was such revengeful dispositions and malice among the gods, what wonder is it to find these among men?

M O M U S.

THis was the god of reprehension, whose father was Sleep, his mother Night; he did nothing himself but was employed to look upon and view the works of others, and to reprove them where he did find cause; therefore he reprov'd *Vulcanus* man, for not having a window in his breast, through which his heart and thoughts might be seen; he reprov'd *Neptunes* Bull for not having horns on his shoulders, rather than on his head; so he did *Minerva's* house for not being made movable; and *Venus* sleepers for making too much noise.

The INTERPRETER.

1. **M**omus was called the son of Night and sleep, to shew that they who carp at other mens labours, and do nothing themselves, are commonly dull, obscure, and stupid fellows, fitter for the night than the day, to be asleep, than to converse among men : therefore as *Virgil* speaks of Fame ; that she flies abroad commonly at midnight, intimating that rumours and reports are at first whispered in dark corners, and have obscure or secret beginnings ; so these reprehending *Momes*, vilifie and reprove at those things in private which they dare not do in publick ; for even the best, most noble & useful works and actions, are by such traduced, nor do they think any thing well done, but what they do themselves ; *homine imperito nihil quidquam injustius, quā nisi quod ipse facit, nil rectum putat* ; in this world men are but men, and the perfectest have their imperfections : the Moon hath spots, *Venus* her mole, and the fairest day some clouds ; *nihil est ab omni parte beatum* ; men are not gods, therefore it is madness to pry too narrowly into mens works, and to reproach every thing we like not. I doubt not but this work of mine shall have its *Momus*, but I shall not wonder at it, nor be dismayed, seeing the gods themselves, even *Vulcan*, *Neptune*, *Minerva*, and *Venus*, have not escaped his censure ; it is more easie to play the *Momus* than the *Mimus* : this god, saith *Nazianzen*, doth not touch the worst only, but the best of men, ἀπὸ τοῦ κακοῦ καὶ τοῦ ἀγαθοῦ, ἀλλὰ καὶ τῶν ἀρίστων, and is commonly the companion of envious men, from whom he depends, as *Pindarus* saith, Μόμος ἐξ ἄλλων κρέματ' ὀφθαλμῶν. And such delight doth this god take in carping, that where he can find no just cause of reproof, he will make one : so because he could find nothing in *Venus* fit to be reprov'd, he carps at her slipper, but what if she had used no slipper at all, where had *Momus* been then ? Or what could he have said ? 2. Though *Momus* be a peevish thwarting god, yet there is great use of him sometimes, especially in Princes Courts, therefore *Jupiter* in *Lucian* gives him leave to speak boldly ; but when he had spoken, he was slighted and

rejected by *Jupiter* as a mad and prating fool, Great men cannot endure to hear their faults reprov'd ; *Sonat hac de nave canina litera* ; nor their sores touched, or wounds launced, *Euterpe*, the smooth-tongu'd goddess of flattery, is only in request among them ; *Obsequium amicos, eritas odium parit* : for truth is bitter and unpleasant ; ἀλὴν δὲ πικρὸν, ψευδοῦ γλυκὺ, falsehood is sweet, therefore truth is called biting by *Persius*, and a reprov'g speech, peppered words by *Sidonius*, *Piperata facundia, & piperata dicta* ; hence it is that truth is kicked out of great mens doors, and flattery only in esteem, *οὐδέ τις δὲ ὁ κολαῖζ' αἰεὶ παύσῃ*, saith *Menander* : I wish great men would remember *Solomons* words, *Better are the wounds of a friend, than the kisses of an enemy, and that they would suffer wine as well as oil, to be poured into their wounds* ; for bitter pills are no less needful to the bodies health, than comfortable cordials ; therefore *Jupiter* did nobly, who gave leave to *Momus* in the assembly of the gods, to tell every one his faults, and not to speak in ambiguous, and doubtful, but in plain terms ; yea, not to spare himself but to tell him wherein he had done amiss ; & truly a great man doth not shew his greatness more than in admitting a free reproof ; for every man is apt to flatter himself, and others are more quick-sighted in our actions than we our selves ; therefore *Augustus* complained exceedingly, that *Varus* being dead, no man was left to tell him the truth. Which made *Lewis* the Sixth of *France*, go abroad in a disguised habit, to learn the truth, seeing he could not learn it at home ; and for this cause *Lewis* the eleventh complained, that truth was the only thing which was wanting in his Court : and doubtless that Prince is miserable, whose ears are stopped from hearing the truth.

MULCIBER, See VULCAN.

MUSÆ.

The Muses were the daughters of *Jupiter* and *Mnemosyne*, born in *Pieria*, they dwelt in *Helicon*, a hill of *Bœotia* ; and in *Parnassus*, a hill in *Phocis*, not far from *Aonia* : hence they were called *Aonides*. They were at first three, then

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seven, at last nine: Apollo was their guide, and the three Graces their attendants.

The INTERPRETER.

1. **O** *Syris* the Egyptian god (thought to be the same with *Apollo*) delighted much in Musick, but chiefly in the Songs and Playing of nine Virgins, which for this cause he entertained: therefore they were called by the Greeks, *Muses*. 2. There were at first but three *Muses*, to shew three sorts of Musick; to wit, singing, blowing, playing; the first in the throat, the second in wind instruments, the third upon strings: or to shew the threefold chief learning in the world, to wit, Philosophy, Rhetorick, and Mathematicks; Philosophy is threefold, to wit, Rational, Moral, Natural: there be three parts in Rhetorick, the Demonstrative, the Deliberative, and the Judicial; there be also three parts of Mathematicks, to wit, Arithmetick, Geometry, Musick. Afterward the number of *Muses* were increased to seven, either because of seven holes in the wind Instruments, or of seven strings on the other Instruments, or of the seven liberal Sciences, or of the seven Planets. Lastly, they came to be nine in number, from the nine Spheres which they held made a Musical harmony: and because of the ten stringed Lute, they joyned *Apollo* to the nine *Muses*, and so made ten in all; and it may be that from this number of nine *Muses*, the Papists have found out the nine Orders of Angels. 3. The *Muses* were called the daughters of *Jupiter* and *Mnemosyne*, to shew that learning cannot be had without the Intellect and Memory, which are most eminent in learned men; or rather that God is the Author of learning, and Memory the Mother or Nurse thereof: therefore the Poet ascribes to the *Muses*, Memory and utterance; by the one they are preserved, by the other they are heard.

Et meministi enim Diva, & memorare potestis.

Hence they are called *Musa* from *μῶσις*, to enquire, this belongs to Invention, and from *μνήσις*, to initiate into sacred Mysteries, and by this is meant Judgement: so that the *Muses* or Learning consisteth in Invention and Judgement;

ment; and because Learning is cherished and maintained by Honours and good Report, therefore *Eupheme* was said to be their Nurse. 4. The *Muses* were winged, to shew the nimbleness of good wits, and the quickness of Poetry and Musick in moving the affections. For *Homer* giveth wings to words; and the *Syrens* lost their wings while they contended with the *Muses*; so an evil Poet is like a Bird without wings; he can rise no higher than the earth, his conceptions are gross and heavy, no ways sublime and aerial, having lost the two wings of Invention and Judgment, by which that incomparable Swan of Poets did flye in his divine work of the *Æneides*: who hath as far excelled *Homer*, as the *Muses* did the daughters of *Pierus*, who turned them to *Mag-pies*, wearing Crowns of Party-coloured Feathers, which they took out of the *Pies* wings; so *Homer's* confused inventions are fitted, refined, polished by *Virgil* and made a Crown better becoming his head than the *Mag-pies* wings. 5. The *Muses* did bear Palms in their hands, to shew they are the Conquerors of mens affections and passions; and they did all dance in a ring, therefore the Greeks called them *Muses*, *Quasi ὁμοῦσαι*, because of the consent, agreement, and harmony that is amongst the liberal Sciences; *Apollo* leads the dance; for by him was meant that light of the mind whereby wise men are initiated in the studies of Learning; the Graces also were joyned with them, as *Horace* shews.

Functa Nymphis Gratia decentes.

For the *Muses* are called Nymphs sometimes, as appears by that of *Virgil*, *Nymphæ noster amor Lybethrides*. And it is fit that the Graces should wait upon the *Muses*; for *χαῖρε* signifieth Joy, and this is the inseparable companion of learned minds; for the Scholar is more comforted in his own private and solitary life, with a competency, than the richest men that are with their outward pomp and variety; and what greater joy can there be, then in those Companions, who both take us off from unlawful and wicked delights, which shall end in sorrow, and fill our minds with knowledge of heavenly things, and sweet contentment; therefore the *Muses* were held perpetual Virgins, and they still preserved their chastity against all the assaults of *Venus*. For

For men, that delight in learning, scorn fleshly lusts, which prevail most in ignorant idle men: and because Poets and learned men love a retired life, therefore the Muses were said to dwell in desert woods and hills; for this cause their Temples were built remote from Cities: and they were described sitting on the tops of *Parnassus*, to shew that learning hath its residence in the head, which is the top and capitol of mans body; and because the Palm is green, and the fruit very sweet and comfortable, therefore the Muses were crowned with Palms, to shew the sweetness, comfort, and perpetuity of Learning: For the same cause, the Poets were crowned with Bays, and Ivy, to signify the perpetual verdure and beauty of Learning. 6. The Muses had divers Names, from divers occasions: they are called *Nymphæ*, the goddesses of Water, to shew the delights, benefit, and clearness of Poetry. Also *Parnassides* and *Heliconides*, also *Pierides*, *Aonides*, from the hill *Parnassus*, *Helicon*, *Pieria*, and the country *Aonia*, where they dwell; they are called also *Pegassides*, and *Aganippides*, from the Well *Hippocrene*, which *Pegasus* made with his hoof; the Water of which Well made a kind of Musical sound, which also other waters make in their running; for which cause also I think the Muses were called Nymphs, and because they drunk Water rather than Wine: Notwithstanding *Horace* speaks against Water-drinkers, that they cannot be good Poets: He loved Wine and Wenching too well, to believe his commendation of either: a far better Poet than he, who was called the Virgin Poet, both for his temperance, and abstinence, was no Wine-bibber; I find that wine in some dul and Phlegmatick bodys, may a little help the invention; yet doubtless it is an enemy to judgment, which is most of all required in a Poet: They were called also *Libethrides*, from that Well in *Magnesia*, dedicated to the Muses; and *Thespiades* from a Town called *Thespiæ*, in *Bœotia*; and *Ilissides* from *Ilissus*, a River of *Attica*; and *Pimpleides*, from a Fountain in *Macedonia*, and *Castalides* from the Well *Castalis*, *Olympiades* from the hill *Olympus*. *Corycides* from the Cave *Corycium*, *Maemosynides* from their mother *Mnemosyne*, *Ardalides* from the place of *Ardalus*, *Paeteides* from a Well in *Macedonia*, *Ligia* from a kind of song called

called *Ligium*; *Maonides*, from the country *Maonia*. 7. The particular names of the Muses are *Clio* from κλέος glory, for great is the glory of learning, though ignorance be its enemy: *Euterpe*, from εὐτερπής, delightful, for there is no delight comparable to that of learned men: *Thalia*, from θάλλειν, to grow green, for Learning will still flourish, and never wither; *Melpomene*, that is, μελπεῖν ποιημένη making melody, for the life of a Scholar is still chearful and melodious: *Terpsichore*, from τέρπω and χορεία, to delight in singing or dancing, for the songs, dancing, and mirth of learned men are within themselves; *Erato*, from ἔρωσθαι, love, for the more a man knows learning, the more he loves it; only ignorant fools hate it: *Polymnia*, from πολὺς and ὕμνος, no mens minds are so full of melody and spiritual comforts as the minds of learned men: *Urania*, from ὕπερβος, the heaven, for learning came from thence, and the minds of learned men are there, and not upon earthly things: *Calliope*, from καλὴς ὄψις, a good voice, there is no outward voice so charming and melodious as the inward voice of knowledge in the mind, by which a man discourseth with himself, and is never less alone, than when he is alone. 8. They write, that divers men being taken with the melody of the Muses, forgot to eat and drink, and so were turned into Grasshoppers, who yet continually sing in the fields without meat and drink: by this, I think, they meant that many men by too much study macerate and extenuate their bodies, looking rather like grasshoppers than men; who notwithstanding with their spare diet live longer and healthier than fat *Epicures*, feeding at is were upon, and delighting themselves with the songs of the Muses. 9. Seeing the Muses are *Jupiters* daughters, and came from heaven, and are perpetual Virgins, by which is intimated their divine original, purity, and modesty, 'tis an injury to the sacred study of Poetry to call scurrilous and wanton versifiers by the name of Poets, whereas Poetry is a divine gift, the end whereof is to praise and honour God the Father of it; who therefore hath given wings to the Muses, that they might soar on high in heavenly raptures: and that they might flee away from the company of such chattering Mag-pies. 10. As all gods and goddesses had their birds dedicated

dedicated to them; so had the Muses. These are the Bees, which do much resemble Scholars in their providence, industry, labours, orders, and harmony, temperance also and observance to their Kings, they are content with little, yet afford much benefit to the owner: so do Scholars to the State; neither is there any bird to which learned men and Students are more beholding than to Bees, which both afford them food and physick in their hony, and light in their lucubrations by their wax.

MYRRH A.

Hygin. Fab. 194. Fulgent. l. 3. myth. Ovid. l. 10. Met. Plutarch. in Paral. Sylv. l. 5.
She was the daughter of Cynaras King of Cyprus, who being in love with her father, by the help of her Nurse got her desire to lye with him, when he was drunk, who got of her a child, named Adonis; when her father knew what a wicked act she had made him commit, he run at her with his naked sword to have killed her, but she running away through Arabia, was turned (the gods taking pity of her) into the myrrhe tree, called also Cynarcium germen by Statius.

The INTERPRETER.

IN that this wicked and abominable Incest was plotted and effected by Myrrha's old Nurse, we see how Satan hath at all occasions made use of old wicked women, to bring about his wicked ends; such are fit instruments for him, both in respect of their sex, being the weaker vessels, therefore he made use of *Evah* not of *Adam*, to ruine mankind; and in respect of their age, because decrepit & infirm, both in their senses and judgment, in whom melancholy, malice, jealousies, distrust, and such like are predominant, all being fit organs for Satan to work on. Hence it is that so many old women have been condemned for poisoning of men, women, children, cattel, herbs, and corn, and for divers other such witchcrafts; Such were *Canidia*, *Lamia*, *Stryges*, *Veratices*, *Aegyptia*, *Empusa*, *Mormolyce*, *Succuba*, and such like, all women; besides, those fascinating hags, who bewitch children with their looks affrighting them with their horrid aspect, by which the humours in such tender bodies are quickly

Verare significat divinare.

quickly stirred, and by them diseases procured; of these see *Wier. de Wierus, Del Rio, Boissard*, and others. 2. Here we see the danger of drunkenness, by which Satan takes occasion to work all mischief; for none are more fit to be wrought upon by him, than they that are overcome with wine; this was the case of *Cynaras*, and so it was of *Lot* in his drink, to commit incest with his own daughters; but the sin of *Cynaras* was greater, who to his incest would have added a most unnatural murder. 3. *Myrrha* was converted into the Myrrhe tree, which is sacred to *Venus*. Hence the Myrrhe drops, which sweat out of the tree, are called by *Seneca*, the Cyprian tears; and because there is plenty of these shrubs in *Arabia*; the Myrrhe drops are called by *Statius*, the Arabian liquors; this liquor is also called *Stacte*, and it was used not only in Unguents and powders for smell, but also in Wine, called therefore Myrrhina, or Murina, not unlike our *Hypocras*; of the Myrrhe also they made cups of great esteem, except, with *Pliny*, we will say, that the Myrrhe cups were made of a certain liquor which under ground by the heat is condensed into a solid substance; of this cup *Martial* speaks; *Nos bibimus vitro, tu myrrha Pontice*: and because the Myrrhe preserves the body from putrefaction, it was used in Funerals for embalming the corps; so *Martial*,

*Unguenta & casias, & olemem funera myrrham,
 Thuraque de medio semicremata rogo.*

Yet by the Laws of the twelve Tables myrrhe was forbid in funerals, and because of the sweet smell which is in myrrhe they used to anoint their hairs with the unguent thereof. So *Tibullus*, *Stillebat Syrio myrthea rore coma*; So *Virgil*, *Crines vibratos calido ferro, myrrhaque madentes*; and besides, their cups of myrrhe, which it seems by *Martial*, were spotted, or party-coloured, they had little Boxes also made of the Onyx, or some other Gem, wherein they kept their Myrrhe Oyntment; of this Box *Propertius* speaks: *& crocino naves myrrheus ungat onyx*; this as all other kinds of sweet Oyntments were infamous, as being effeminate, among the Romans, therefore it was used as a term of disgrace, he smells, of Oyntment, for which *Farbas* upbraids *Aeneas*, and so doth *Turanus*; and because such Oyntments were much used among the Phrygians, it was called; *unguentum barbaricum*.

4. Here

Wier. de Lamiis, Del Rio. di/q. mag. Boiss. de divinat.

Lachryma Cypria, in Herc. Oet. Arabes liquores.

Syl. l. 2. sancti, id est, gutta Myrrha. Plin. l. ult. c. 2. l. 37. c. 11. l. 4. epig. 14.

l. 9. epi. 55.

Eleg. 4. l. 3

Aen. l. 4.

Maculo pocula

Myrrha.

Elg. 10.

l. 3.

Unguentum Olet.

Aen. 4.

& 12.

מוֹרְרָה, 4. Here we may see the impotency and impudency of lust; when it is not curbed by grace. *Myrrha* or *Smyrna*, as some call her, fell in love with her father, and an old man, both which were against the nature of a daughter, and of a young woman; So *Propert.*

L. 1. eleg. 19. *Crimen & illa fuit patria successa senecta
Arboris in frondes condita myrrha nove.*

Mythol. L. 3 5. The Myrrhe is sacred to *Venus*, because the smell thereof cures the spirits, and the liquor of it is a help to *Venus*, as *Fulgentius* sheweth of whores, who were wont to drink it, to make them the more active; and *Dioscorides* tells us, that the Myrrhe doth mollifie the matrix, & opens it, and helps child-bearing; it is also good against the stink of the breath and armpits, therefore a friend to *Venus*; but is notwithstanding bitter, therefore Myrrhe is in Arabick called *Mor*, and so in Hebrew, which signifieth bitterness; and this may shew that in love there is bitterness, as well as sweetness, and sugar tempered with aloes; *amor & melle & felis est secundissimus.* 6. *Myrrha* begot *Adonis* of her own father, because the Myrrhe by the heat of the Sun, which is the common father of all trees, chaps and cleaves in the rind, and sends out that liquor which we call Myrrhe, and may be named *Adonis* from *Adon*, which signifieth delight or pleasure which it causeth by its smell with its heating and drying qualities; although *Adonis* may be from *Adonai*, that is a Lord, because he was some great Prince in *Phœnicia*, or thereabout, whose death was much lamented by the people to whom they performed yearly solemnities called *Adonia*, and the mournful song of the country people for him, is called in *Fulius Pollux*, *Adonimaondus.* 7. *Plutarch* thinks that *Adonis* was all one with *Bacchus*: I confess indeed *Bacchus* may be called *Adonai*, for he is a great Lord, subduing not only the Indians, but Europeans also, and all other parts of the world; he may be also called *Adon*, that is delight and pleasure, because of the delight most men take in Wine, which cheareth the heart, and makes it pleasant; but I am not of their mind, who think that the Jews abhorred hogs-flesh, because *Adonis* was killed by a Bore, or

**Adonimaondus* in Sympos. 4. *quæst.* 5. In Sympos. 4. q. 5. of *Plutarch*, who writes that the Jews kept the feast of *Adonis* or *Bacchus*, because the feast of *Tabernacles* which they

they observed, was by them kept in the Vintage time; this was written partly out of ignorance, not knowing the sacred story, and partly out of malice to the Jewish nation.

CHAP. XII.

N.

NARCISSUS.

HE was a fair youth, the Son of *Cephalus* the River, and *Ovid.* 31 of the Nymph *Liriope*; as soon as the child was born, *Met.* *Cephalus* was told by the Soothsayer *Tiresias*, that so long as his Son could refrain from the sight of his own face, so long he should live; when *Narcissus* came to be of fifteen or sixteen years of age, he was doted upon by divers of the Nymphs, and chiefly by *Eccho* her self, but he slighted them all; at last being very hot and dry, he came to a Fountain of clear water to drink, where seeing his own face, he was so much enamoured with himself, that with grief, because he could not obtain his love, he pined away and died; and was turned into a flower of his own name.

The INTERPRETER.

1. HIS *Tiresias* of a man became a woman, by killing a female Serpent; but afterward when he killed the male Serpent, he became a man again; who was made blind by *Juno*, because when *Jupiter* & *Juno* did differ in opinion whether the man or the woman had most pleasure in the act of *Venerie*, *Tiresias*, who had been both sexes, was used as an arbitrator; he affirming that the woman had most pleasure, was for his verdict blinded by *Juno*; but *Jupiter* pitying his case, bestowed on him the gift of divination; who not only

Boisard. de divinatio.

Strab. l. 9.
Hom. Od.
1a.

Isa. 41.
E 44.
E 47.
Jer. 10.
Per. de
prestig.
dam. Del
Rio. disq.
mag. l. 4.
Boiss. de
divinat.
πρωτοκλ
ερωτησ
μωτηκλ,
Jeu
δαμοναρια

only foretold the fate of *Narcissus*, of King *Creon*, and the *Thebes*, whilst he lived; but being dead, his ghost was called upon with divers Ceremonies, to give Oracles. So we read that *Ulysses* did call out *Teresia's* soul, to this purpose: this transmutation of sex was impossible; either for nature, or diabolical art; it was therefore a fiction, and had some mysterious signification, for it might shew that *Tiresias* was become once effeminate, and gave himself over to sensuality and idleness, but afterward repenting, reassumed his masculine courage; and this is to be done, by killing the serpent of lust in him. 2. It was a sin in *Cephisus* to consult with a soothsayer; for whosoever asketh counsel of the Devil, or his servants, deny their faith in God, and give his honor to his enemy; therefore *Saul* for consulting with the Witch of *Endor*, lost his Kingdom, and Gods favour; and the wife of *Feroboam* is sharply reprov'd for consulting with the god of *Acron*. 3. But it was a more grievous sin in *Tiresias* to take upon him the prediction of future contingencies, which because contingent, cannot certainly be known; whence it was, that the Gentile Oracles were delivered in ambiguous terms; neither can the soul of man, which is a spirit and master of its own actions, be subject to any Constellation, besides that, such predictions are the causes of much mischief in States and Kingdoms; and indeed the overthrow of Religion, therefore condemned by Scripture, by Councils, by the Fathers, by the Civil and Canon Laws, as *Pererius*, *Del Rio*, *Boissard*, and others shew. 4. Whereas all divination was either by inspiration, or by natural causes, or else by long observation, this of *Tiresias* was doubtless by inspiration, not Poetical, such as was that of *Orpheus*, *Musæus*, *Linus*, and the rest, which was ascribed to the Muses; nor amatorial of which *Venus* and *Cupid* were counted authors: but diabolical and divinator, by evil spirits, which they carried about with them in divers shapes, and called them *μαρσέδες*, that is, assessors, or counsellors, such diviners were the *Sybills*, and this *Tiresias*. 5. The evoking of *Tiresias* his ghost, was plain Necromancy, an art much used among the ancients; So we read of the calling out of *Samuels* soul by the Witch of *Endor*; but whether this was *Samuel* indeed, or an illusion only of Satan

Satan, is probably disputed on both sides by learned men; So *Apollonius* is said to have raised *Achilles* from the grave, and so *Erichtho* in *Lucan*, to have raised a dead man, who foretold to *Pompey* the event of the Pharsalick Battel; and *Appion* brags, that he called out *Homers* ghost; the *Cimmerians* in *Italy*, who dwelt near the Lake *Avernus* were much addicted to this kind of Magick: but indeed these were illusions of evil spirits, who represented the shapes of such, as the credulous Witches believed were the very and real souls and bodies of those they evoked: So that this Necromancy was but Sciomancy, or a sight of shadows only, not Necromancy, or the sight of real and solid bodies: this kind of divination is altogether unlawful, as being effected by invocation of evil spirits, by execrable Ceremonies, by Cursings, and such like. 6. *Narcissus* doted upon his own shadow, and for not enjoying of it, died; he is much like the men of this world, who dote not upon the substance of true Happiness, but on the shadows thereof, upon worldly riches, honours, pleasures beauty, which are but empty vanities, which when they embrace, they find they embrace but the shadow of *Juno* with *Ixion*, or of *Cressa* with *Aeneas*, *par levibus ventis, volucrig, simulima somno*. 7. In the punishment of *Narcissus*, who doted so much on his own beauty; We see an example of Gods judgments on such as are puffed up with self-love, or dote upon their own perfections, as their own beauty, honor, wealth, strength, learning, gentility, and the like, whereas we should remember what the Apostle saith, *What hast thou, O man, which thou hast not received, and if thou hast received it, why dost thou brag, as if thou hadst not received it*. 8. *Narcissus* was turned into a flower of his own name, which as *Pliny* sheweth, is dangerous for the stomach, and causeth vomiting, and looseness; an enemy also to the head, and nerves, causing a pain in that, and stupidity in these, which might be the reason perhaps; why the greeks write that whilst *Proserpina* was gathering of *Narcissus* she was ravished by *Pluto*, intimating that she died suddenly, having eaten some of this herb as she was gathering of it; for the name *Narcissus* sheweth, that it causeth stupidity, so that it either deprived her of life, or of sense for a while, which might give occasion to this fiction; it groweth also

Philost. l. 1.
in Apol.
vit.
Lucan. l. 6
Hom. Ody.
Virg.
En. 6.

See Wier.
de prestig.

En. 2.

L. 21. c. 16.

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paphiv.

on graves: yet *Pausanias* thinks, that *Narcissus* the flower, was long before *Narcissus* the boy was born, and that *Proserpina* was ravished by *Pluto*, long before *Narcissus* his time: Likewise, that he was not in love with himself, but with his sister, which in every thing resembled him: and because this flower was mortiferous or stupifying, therefore they used to crown *Pluto* with garlands of it: and perhaps they devised this fable of *Narcissus* pining away for not enjoying himself in the water, to shew the nature of this flower, which groweth in dry and hilly places, therefore called by *Dioscorides* *ἄνθος*, as being far from waters, without which it withers and pines away: and for this cause it is called by the Greek Epigrammatist *φίλουβρος*, a lover of rain or water: for *Narcissus* loved to see his shadow in the water: and the beauty of this youth might be devised, to shew the sweetness of this kind of *Narcissus* which groweth on the mountains, both in smell and colour; *Dioscorides* sheweth that this mountainous *Narcissus* is the best, and of a pleasant smell. 9. In *Lucian*, *Mercurius* sheweth to *Menippus* the bones and bare skull of *Narcissus* without flesh, who wonders what was become of his beauty: I would have all Ladies, and young men think on this, who commit idolatry with their beauties, spending more time on that than on their devotions, and oftener gazing on it than on the Bible; what do they else admire and dote upon, but on that which *Narcissus* did; to wit, on a shadow, which at last vanisheth to nothing, as may be seen in the Skeletons of *Narcissus*, *Hyacinthus*, *Helena*, and others; and surely if man himself be but a shadow, his beauty is but the shadow of that shadow. 10. *Eccho* fell in love with *Narcissus*, *Eccho* may signifie bragging, or vain words, which with pride or self-love is always enamoured, and none more subject to self-love and bragging, than young men, who come short of the judgment, experience, and knowledge of old men, therefore he was turned into an herb, which buddeth out and flowreth later than other herbs, to shew that young men should not be in love with themselves too soon, nor think themselves wise before their time; *Multi ad sapientiam potuerunt pervenire, nisi putassent se jam pervenisse.*

N E M E

NEMESIS.

She was the daughter of Jupiter and Necessity; or, as others say, of Night and the Ocean: the goddess of revenge, punishing the wicked, and revenging the good; she was called *Adrastia*, from King *Adrastus*, who first built her a Temple; and *Rhamnusia*, from a place in Attica, where she had a stately Image.

The INTERPRETER.

1. **N**emesis is Jupiters and Necessities daughter, to shew that God in his justice punisheth the wicked; which necessarily he must do, or else he were not just; nor could he guide the World, if he should suffer the wicked still to flourish and prevail, and good men to be still oppressed: therefore *Nemesis* is painted with a bridle and a ruler, by which is represented Gods justice in curbing and holding in of wicked men, and in ruling of the World. 2. She was the daughter of Night and the Ocean, to shew that God oftentimes punisheth mens sins with darkness, as he did the Egyptians and the world at Christ's crucifixion; and with spiritual darkness too, or ignorance of mind, as he did the Gentiles and the Jews too, who sate in spiritual darkness, and saw not the Sun of righteousness: so likewise he revengeth sin with inundations of the Sea, as he did the first world, and many Countries since. Or else this may shew that ignorance signified by the night, and wealth represented by the Ocean, which enricheth the neighbouring Land, are the causes of wickedness, and this the occasion of Gods just vengeance. 3. *Nemesis* is called the daughter of Justice, because God punisheth none but when he is justly provoked thereunto. Hence some have thought *Nemesis* and Justice to be the same; which they paint like a Virgin of a truculent aspect, quick-sighted, sad, holding the ballance in one hand, and a whip or rod, with a hatchet in the other, to shew that Justice must not be partial, but pure from bribes and by-respects, terrible to the wicked, quick-sighted in finding out the hidden truth, of a

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sad

sad aspect, for justice or vengeance doth not punish with delight; the rods and hatchet shew the diversity of punishments according to the diversity of sins; and sometimes she is painted naked, sitting on a square stone, because Justice must be open, not hid; square and steadfast, not movable and unconstant. 4. *Nemesis* is sometimes described to us with wings, and a crown on her head, standing upon a wheel, with a cup in her hand, on which are engraven the Ethiopians; The wings shew the celerity and swiftness of Vengeance pursuing after wicked men; the crown signifieth the command and dominion of Gods justice in the world, on which were carried Stags, and small pictures of Victory with palms, to shew that Justice or Revenge keep men in awe, and make them fearful, and that the same justice is a Conqueror or Victor over the world; the cup with the Ethiopians shews that Vengeance can overtake a sinner though he run to the remotest parts of *Ethiopia*; the wheel signifieth the World, which is subjected to the feet of Justice. 5. By *Nemesis*, the Sun may be meant; therefore the Egyptians placed her above the Moon, by which is signified, that the seat of Justice or Vengeance is in heaven; & as the Sun seeth all things, so doth divine justice; from which nothing can be concealed. The Sun illustrates obscure things, and obscureth things lucid; so *Nemesis* or Justice raiseth the humble and humbleth the proud; bringing them to obscurity that shine like stars in the world, and raising them out of darkness to the light of honor, who have been low in their own eyes. As by the suns heat and light the earth is beautified and made fruitful; so it is by Justice, that States and Kingdoms flourish and prosper. 6. *Nemesis* or *Nemesis*, *Nemesis* signifieth both revenge and distribution; for Justice is twofold, punitive and distributive, or remunerative; not only is justice the punisher of wickedness, but also the rewarder of goodness. 7. *Jupiter* fell in love with *Nemesis*, and was cherished in her bosom in the form of a white Swan, of which two was engendered an egg, and of this the fair *Helena*: By this (I suppose) may be meant, that Princes ought to be in love with Justice; but withal they must be white and unspotted Swans in their lives: for how can a wicked Prince, whose life is full

of

of blackness and darkness be just? But the actions of a godly and just Prince will prove more beautiful and lovely than ever *Helena* was, though the daughter of the white Swan, and begot of an egge.

NEPTUNUS.

HE was the god of the Sea, the son of Saturn and Ops, the husband of *Amphitrite*; of whom, and of sea-Nymphs he begot multitudes of children; he, with *Apollo*, built the walls of *Troy*, and was the first that taught men horsemanship.

The INTERPRETER.

1. **T**HE Gentiles gave divers names to one and the same power of God, as it is diffused into divers parts of the world; in heaven it is called *Jupiter*, in the fire *Vulcan*, in the air *Funo*, in the waters *Neptune*, in the earth *Vesta*, &c. so that by *Neptune* they meant that power which is in the sea, moving it with diverse motions, preserving it from putrefaction, and restraining it from drowning the earth; for which cause perhaps they gave him a Trident, or three forked Scepter; and as by *Neptune* they understood the divine power or nature of the Sea, so by *Amphitrite* they meant the body or matter of the Sea, of which multitudes of fishes are engendered, which they called the children of *Neptune*. 2. He is said to find out the use of Horsemanship, because one of that name taught men first to ride; or else because ships seem to ride on the sea, as horses on the land; therefore *Plautus* calls a ship a wooden horse, *Nolo vehi equo ligneo*: or else because sudden eruptions of the sea have caused men to get on horseback for the greater expedition, to avoid drowning, who perhaps otherwise had not rid at all; or it may be, that some horse might be seen swimming towards the shore, which had escaped from shipwreck, which might give occasion to the ignorant country people to suppose, that *Neptune* gave the first horse, for which cause he was called *ἵππος* *Neptune* the horseman; or lastly, by the horse may be meant, the swiftness and mobility of the Sea, therefore because the stars of

Castor and *Pollux* are very swift, they were said to be horse-men. 3. They used to paint *Neptune*, *Nereus*, and the other sea-gods with a countenance sometimes frowning, sometimes smiling, to shew how the Sea is sometimes stormy, sometimes calm; they made him gray-haired, and gave him a blue garment, that by the one, they might express the foaming, by the other, the colour of the sea: therefore blue is called in *Plautus*, *Color thalassius*; the sea-colour. They gave him a Chariot drawn with horses, or, as some say, with great and monstrous Fishes, to signify the swiftness of the sea; they gave him a Trident instead of a Scepter, by which sometimes he moved and shook the earth, to shew that the sea, by reason of some subterranean passages, gets under the ground, and shakes the neighbouring shores with earthquakes in all the three parts of the earth, *Asia*, *Europe*, and *Africa*; if they had known *America*, they would have made his Scepter four-forked, and have called it not *Tridens*, but *Quadrens*: They made the Sea nymphs or *Nereides* wait upon his Chariot, as *Virgil* in the fifth of the *Aeneids*, placeth *Glaucus*, *Palamon*, the *Tritons*, and the whole company of *Phorcus* on the right hand of *Neptune*; and on the left *Thetis*, *Melite*, *Panopea*, and the other sea-nymphs, by which they meant the divers sorts of fishes; as their names express; and among the rest, *Triton* is called *Neptunes* Trumpeter by the Poets, at the sound of whose shell-Trumpet the sea ceaseth to rage; because some sea monsters have appeared in such a form as they describe *Triton*, and they seldom appear but after a storm in a great calm: and as for *Palamon* or *Portunus*, he was the god of harbours, whom sea-men honoured with sacrifices upon their returning from any voyage. 4. They use to paint *Neptune* holding of a Plow, with a cart behind him; intimating by this, that without the sea the earth could not be fruitful, for not only do the seaweeds and sands serve in some places for dung to barren ground, but also the Sea-water is an help to fertility, as we see in salt marshes: besides, without rain the earth cannot fructifie, but rain is begot of vapours extracted out of the sea; and therefore perhaps he is the god of horses, because in salt marshes horses are cured of worms and other diseases; for this cause they used in *Illyricum* to sling every year

four

four horses into the sea, as a sacrifice for *Neptune*: and the Romans (to shew that *Neptune* had the charge of horses) appointed horse-races, called *Ludi Circenses*, to the honour of *Neptune*: and as the foot Companies in their Wars had purple for their Colours or Ensigns, so the horse Companies had blue, which is the sea-colour. Or I think rather, that the horses whereof *Neptune* was god are the sea-horses, called *Hippocampi*, having two fore-feet like those of an horse, and the tayl or hinder part of a fish: and therefore this, as all other monstrous fishes are called by the Poets, *Neptuni pecudes*; and not only were horses dedicated to *Neptune*, but also to *Apollo*, *Diana*, *Juno*, and *Mars*, therefore *Romulus* appointed horse-races, called, *Equiria in campo Martio*. to the honour of *Mars*, which were different from the *Neptunalia*, or *Ludi Circenses*, I spake of but now. 5. *Neptune* was called *Consus à consulendo*, from giving counsel or advice; for it was he that counselled the Romans to ravish the Sabinian women; but indeed for better reasons may the sea be called *Consus*, for it counsels us by its eruptions and inundations to fear God, and to repent for sin. The harmony it keeps in its motion with the Moon, counsels us to follow the directions of Gods word in heavenly things: its saltness counsels us to have salt in our selves; Remember *Lots Wife*. The fruitfulness of the sea, and riches thereof, counsels us to bring forth much fruit, and to be rich in good works. These and many such like counsels have we from this *Consus*: which also counsels us to be humble, and not to swell with a conceit of our own worth or perfections: for though all Rivers run into the sea, yet it swells never the more for that: and likewise the sea counsels us to be content with our own, and not to encroach upon other mens estates; for the sea is content with its own bounds, though of its own nature, situation, and greatness, it be able to drown the whole earth again. The Romans had done better to have erected an altar to *Consus* for these reasons, then for counselling them to oppress and wrong their neighbours by ravishing their women. 6. Some think that *Neptune* was called god of the sea, because under King *Saturn* he was Admiral of the sea, and the first that rigged out a Fleet of ships into the Main; the Trident may perhaps

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signific

signifie the three Squadrons into which he divided his fleet: but if by *Neptune* we understand the Sea it self, then I think that the Trident may signifie the threefold motion thereof, the one natural as it is water, to fall downward, which motion proceeds from its active form: the other natural as it is sea-water, to ebb and flow, which proceeds from its passive form: the third is violent, as it is agitated by the winds. 7. *Neptune* was called god of the sea, because he was by his father *Saturnus* command, who devoured his children, drowned there; hence fabulous antiquity, in consideration of his untimely and undeserved death, made him the god of that element by which he lost his life. 8. *Neptune* being in love with *Amphitrite*, employed the Dolphin to procure her good will, for she fled and hid herself in *Atlas*; by this may be meant, that Princes Embassadors ought to be faithful and nimble like the Dolphin in executing their masters commands: for the Dolphin is a swift swimming fish, and faithful to man, as divers examples shew: and likewise Princes should be thankful, and not suffer quick and faithful servants to go unrewarded: therefore the Dolphin, whether a fish, or some eminent man of that name, was by *Neptune* placed among the stars; and is painted holding the Dolphin in his hand: for it was by his diligence and wisdom that *Neptune* married with *Amphitrite*, which is so called from Compassing: either because the sea encompasseth the earth, or is encompassed by the air. 9. *Neptune* fell in love with *Theophanes* that beautiful virgin, whose good will that he might obtain he converted her into an Ewe, and himself into a Ram, the rest of her suiters into Wolves: of her he begot the golden fleeced Ram, which carried *Phryxus* to *Colchis*: by this (I suppose) the Poets would signifie, that unlawful love and unfatiable lust turns men into beasts: and that the bastard Sons of Princes are no better than Rams with golden fleeces; for though they have honour and wealth by the one side, yet they are contemptible by the other: they have the fleece from the father, but the rams nature from the mother. 10. We fitly apply this fiction to the Pope, who is another *Neptune*, and with his Trident or threefold power that he hath in Heaven, Earth, and Purgatory, shakes the earth;

and

and moves Kingdoms by Civil Wars: he is the beast that rose out of the sea, having fallen in love with the fair Virgin of the Church, hath turned himself into a Ram, pushing men with the horns of his authority, and he hath made a very sheep of the Church, begetting of her golden fleeced Rams, that is Bishops, Deans, and Prebends, which have more wealth and honour than true piety and learning. *Neptune* made himself a servant to *Laomedon*, when with *Apollo* he built the walls of *Troy*; the Pope calls himself Servant of servants, and pretends to build the walls of the Church, but indeed overthrowes them with *Neptune*. *Æneid.* 2.

*Neptunus muros totamque à sedibus urbem
Eruit.* —

11. *Apollo* and *Neptune* built the walls of *Troy*; that is meant either of the money that was dedicated to these gods which *Laomedon* seized upon, and therefore for this sacrilege he and his City were grievously plagued; and for his unfaithfulness in not repaying *Neptunes* money; or else is meant that the bricks wherewith the walls were built were made of clay, or earth, mingled with water called *Neptune*, and dried or baked in the Sun, which they called *Apollo*. 12. Whereas *Apollo* and *Neptune* were forced to serve for their living, by this the Poets would let us see how unconstant worldly honours are, & that he who is a King to day, may be a beggar to morrow, as the examples of *Crasus*, *Dionysius*, *Bellisarius*, and many others can witness: we may see with *Solomon*, Princes sometimes walk on foot, and beggars sit on horseback. 13. In *Neptune* we may see the picture of a Tyrant, for tyrants delight in tormenting men, as it is recorded of *Tiberius*, *Phalaris*, *Mezentius*, and others, so did *Neptune* in continual vexing and tormenting of *Ulysses* whom he would not drown, but kept him alive, that he might be still vexing of him: Again tyrants do causelessly and injuriously put men to death; so did *Neptune* when he sent out the sea-calves to affright *Hippolytus* his horses, by which he was torn and killed; and this he did upon a false accusation of his step-mother *Phædra* to *Theseus*, as if *Hippolytus* would have ravished her: whereas his innocency and goodness were known: and had *Neptune* been a just Prince

Prince, he would have examined the matter, and not rashly condemned the innocent. 14. *Neptune* in *Homer* with the other gods are feasted in *Ethiopia*; by which is intimated, that they were a religious and devout people. I wish we were as ready to feast the true God by faith and holiness; for he will come and sup with such: but we suffer him to stand & knock at the door of our hearts and will not open. Let rich men also learn to feast Christ in his poor members, that he may in the last day thank them for feeding him when he was hungry: otherwise the *Ethiopians* that feasted *Jupiter*, *Neptune*, & the other gods, will rise in judgment against us. 15. As *Juno* had the charge of the City gates, and *Mincerva* of the castles and towers, so had *Neptune* of the foundation and walls; by which (I think) they meant, that riches, wisdom, and strength (for in *Homer*, *Neptune* is called the strongest of gods) are required for the preservation of Cities and States. 16. Our Saviour Christ is the true *Neptune*, the god of the sea, whom both winds & seas obey; the true Son of God in respect of his divinity, and of *Ops*, or of the earth in regard of his humanity; who hath the true Trident, or full power of heaven and earth given to him, & likewise the keys of death and hell; he is the true *Σευειστής* or shaker of the earth, as he made it appear both at his death, and resurrection; and the true *Consus*, or God of counsel, for his name is in *Isaiah* The Counsellor: he hath married the virgin of the Church, the fairest of women: who may be called *Theophanes* because it was to her, & for her that God appeared in the flesh: therefore the day of Christ's nativity was called by the ancient Christians *Θεοφανία*, the day of God's apparition: for then did he lay aside his Majesty, and took upon him the form of a servant, that he might build the walls of the new *Jerusalem*. And lastly, as the Greeks called *Neptune*, *Ποσειδών*, that is, *ποίησιν εἰκόνα*, making the image, because, of all the elements, water only represents or makes images, by reason of its smoothness and clearness; so it was Christ that made us at first to the image of God, and afterward repaired this image, being decayed in us; a fit work for him, who is the express and essential image of his Father.

NEREUS See NEPTUNUS and OCEANUS.

NIOBE.

NIOBE.

She was the daughter of Tantalus, and wife of Amphion, King of the Thebans, who because of the multitude and beauty of her Children, preferred her self to Latona; therefore Apollo and Diana being angered by her insolency, with their arrows kill'd all her children, and she with grief was turned into a stone.

The INTERPRETER.

Tantalus was covetous, & Amphion rich; when wealth and covetousness meet together, they bring forth *Niobe*, that is pride, insolence, and contempt of God himself. 2. By *Apollo* and *Diana* are meant the Sun and Moon, they caused by their heat and multitude of vapours a great Pestilence, which killed all *Niobe's* children; hence arose the fiction of *Apollo's* and *Diana's* arrows which killed *Niobe's* children. 3. The turning of *Niobe* into a stone, is to shew the nature and greatness of her grief and sorrow, which made her stupid and benumbed, and in a manner senseless; for *parva cura loquuntur, ingentes stupent*: or else it may signify the stone-monument that she erected to her self and children; or that rock in *Phrygia*, which as far off seems to be a woman weeping, by reason of the springs of water flowing from thence. 4. By this punishing of *Niobe* and her children; we may see the judgments of God against pride and insolency; and are taught not to be puffed up with conceit of our selves, wife, or children, but to carry an humble mind even in the highest fortune. 5. The turning of *Niobe* into a stone, may let us see how God hardeneth the hearts of wicked men, as he did the heart of *Pharaoh*; and that prophane men are not mollified and bettered, but hardened, and more obstinate by afflictions. 6. *Niobe* sinned, but her children are killed; by this we see that it is no injustice in God to visit the iniquity of the Parents upon the Children, seeing they are a part of their Parents, and in their punishment the Parents suffer oftentimes more than in their own; and God is absolute Lord over his creature. 7. Here, in *Niobe*, we see the pride of women

women, which bringeth destruction upon themselves, husbands, and family; the beauty of *Niobe* made her proud, and pride made her insolent, and insolence caused her own and her husbands ruin in their children: therefore he that marries for beauty where there is not grace, will find in that match *plus fellū quam mellū*, more gall than honey. As it fared here with *Niobe*, so did it with *Cassiope*: she in her pride preferred her self to the Nymphs, therefore her daughter *Andromache* had inevitably been devoured by the sea-monster when she was tied to the rock, had not *Perseus* rescued her. 8. *Amphion*, *Niobe's* husband, was an excellent Musician, he made the rude stones hop together, and make up the walls of *Thebes*; but he that put life into dead stones, and civilized such rude and senseless creatures, could not for all his musick charm his wives pride and insolency. Our Saviour Christ by the sweetness of his Evangelical musick charmed the Gentiles; and of such stones raised children to *Abraham*, causing men to meet together towards the building of the new *Jerusalem*; but yet he could not prevail with the Jews which he had married to himself, neither could he cure their pride and obstinacy; though he piped, they would not dance.

NOX.

She was the ancientest goddess, the daughter of *Chaos*, or of *Hell*, the mother of Love, Deceit, Fear, Darknes, Old age, Death, Misery, Complaint, Sleep, Dreams, and many other such like children.

The INTERPRETER.

1. **N**Ox is so called à *nocendo*, for the night is the occasion of much mischief.

Nox & amor vnumque nihil moderabile suadent.

So is also any grief, sickness, or pain more hurtful and violent by night than by day. 2. Night is called by some the daughter of *Chaos*, by others, the daughter of *Hell*; by which may be meant the night or darknes which was before the Creation, and so she is the daughter of *Chaos*,
hist

this darknes is called negative in the Schools; And also the darknes which is caused nightly, and is the shadow of the earth when the Sun is under our Hemisphere; and so *Nox* is the daughter of *Erebus*, or of *Hell*; this is called privative. 3. Night is painted like a woman; because as the female sex is the weaker and more fearful, so is mans nature more fearful by night than by day; and weaker also, as is seen in sick men. She hath a black garment, and long black wings, of which *Virgil*,

Nox ruit, & fuscis tellurem amplectitur alis:
by these wings she embraceth the earth. She is also carried in a Chariot, and is accompanied with the Stars, and hath the Cock for her sacrifice, to signify the darknes and qualities of the night, and that the stars are then most seen; and that the Cock, by reason of his vigilancy and noise that he makes, deserves to be sacrificed to the night; which is the time of rest. Her black hair, her garland of Poppies with which she is crowned, and her Chariot drawn with four horses, do shew the darknes and aptness of the night for sleep; and the four horses may have relation to the four watches of the night. 4. *Nox* was the mother of Death, and of Sleep, and so she was painted holding two children in her hands both asleep; in her right hand was a white child, in the other a black; by the one Sleep, by the other Death, was signified: this was to express the relation and resemblance betwixt these three, which are promiscuously taken one for another; death is called night, *Omnes una minet nox*, so death is called Sleep.

— *Æterno clauduntur lumina somno:*

Sleep is called Deaths Cousin, *Con sanguineus lethi sopor*. 5. If in a spiritual sense we take night for ignorance, then truly she is the mother both of carnal security, and of both deaths, as also of all misery; *My people perish (saith God) for want of knowledge*: they that sit in such darknes, sit also in the valley of the shadow of death. 6. Though the Gentiles made Death the Nights daughter, a goddess, yet they gave her no divine honours nor temple, nor Priest, nor Altar, nor Sacrifice, nor festival days, as they used to give to their other gods; because they were without hope, death was terrible to them: they thought
that

that death did utterly destroy them, or else bring them to endless punishments: but we Christians do rather love and honour, than fear Death; because not only doth she put a period to our sins and miseries, but also doth as it were lead us in, and lead us by the hand to eternal happiness. Therefore the ancient Christians honoured the days in which the Martyrs suffered, and called them *natales*, their birth days. 7. They clothed Death with a black garment all beset with stars, by which they signified she was the daughter of the night, perhaps because more die naturally by night than by day: for nature is weaker by night than by day, and less able to resist sickness or death, by reason of the Sun's absence, who is the Author of life and health. But we may well say that the death of Christians is clothed with stars, for by her we shall be made more bright than the stars of the firmament. 8. *Nox* is the mother of Deceit, Love, Fear, Complaints, Misery, Dreams, &c. because these reign most in the night, but especially in the night of ignorance. 9. Sleep is one of Night's daughters, because sleep is procured by the darkness and vapours of the night; for the night is moister than the day, and moyst bodies are most sleepy, therefore they placed the City of Sleep near the Sea, and said that it was watered with soft running rivers, and that *Lethe* or Oblivion was sister to Sleep, for then we forget our cares: The two gates of Horn and Ebony in the City of sleep, were to shew the clearness and obscurity of mens dreams, according to the clearness and muddiness of mens temperatures and constitutions. And whereas sleep could never overcome *Jupiter*, it was to shew that Princes and Commanders ought to be more vigilant than others. Lastly, Sleep was painted with wings to shew how suddenly it seizes upon men.

N Y M P H A E.

These were the Deities of waters; the daughters of Oceanus and Thetis the mother of the Rivers, and Nurses of Ceres and Bacchus; of these were divers sorts.

The

The INTERPRETER.

BEcause the Nymphes were the Deities of Waters, or of moysture, therefore they had divers names from the diversities of waters and moystures: their general name is *Nymphæ*, quasi *lymphæ*, that is waters: but from the waters that spring out of mountains, they are called *Oreades*: from the moysture of woods & trees, they are named *Dryades*, and *Hama-dryades*: from the moysture that is in flowers and pasture grounds or meadows, they are called *Napææ*, for *va-n* is a pasture field: from the Sea-waters they are called *Nereides*, whose father was *Nereus* the sea-god: from the waters of rivers they are termed *Naiades*, for *va-n* signifieth to flow, and so from fountains and springs they are called *Naiades*: hence all springs are called *fontes sacri*, as being consecrated to, and in special tuition of the Nymphs: and because rivers and fountains in their motion make a kind of musical sound, the Nymphs are called *Musæ* sometimes: the Nymphs of standing waters are called *Limniades*, from *λίμνη*, a pool: the Nymphs also are styled *Ephydriades*, because they are hid under the waters. 2. The Nymphs are called the daughters of *Tethys*, and *Oceanus*, because all rivers and springs proceed originally from the Sea, and are increased and maintained by rain, which also by the Sun is exhaled out of the Sea. 3. The Nymphs by *Virgil* are called *Juno's* hand-maids, *Sunt mihi bis septem præstanti corpore Nymphæ*; because the clouds, mists, rain, and other watrish meteors, by which springs and rivers are maintained, be ingendred in the Air which is called *Juno*. 4. The Nymphs are called the Nurses of *Bacchus* and *Ceres*, to shew that wine and corn are cherished and increased by moysture, and so be all vegetables: neither is *Ceres* useful to us, nor *Bacchus* wholesome without their nurse, for by water the meal is kneaded, and by water the wine is tempered. 5. In *Homer* and *Virgil* I find the Nymphs at work, busie in spinning and weaving, to shew how much women should avoid idleness, seeing goddesses were not idle, neither is it any disparagement for the greatest women to put their hand to the distaff, and according to the old English name, be indeed, as they are called

called, spinsters, seeing the Nymphs themselves are not ashamed to spin in their hollow rocks, called by *Virgil Nympharum domus*; in whose caves *Homer* describes the Bees making honey, that even by that example women may be induced to be diligent and provident, for if they give themselves to idleness, what will follow but lust and wantonness? Which I think the Poets expressed in that fiction of the Nymphs that fell in love with *Hyla*, that fair boy, and ravished him. 6. The Nymphs that nursed *Bacchus*, were by *Jupiter* translated into stars, and called *Hyades*, to shew perhaps that wine tempered with water makes the mind fit for heavenly raptures, and sublime thoughts, whereas strong wine of it self intoxicates the brain, and makes it fitter for sleep than contemplation. 7. If the Nymphs and Muses be the same, it is not without cause that the hill-Nymphs, called *Oreades*, found out the use of honey, as some say; therefore the Nymph *Melissa* gave her own name to the Bees, to signify that learning is the food of the soul; and it is that which sweetneth the life of man; there is more honey and sweetness in the life of a Scholar on a hill, than of a Prince in his palace.

NYCTEUS.

Ovid. Met. l. 2. **H**E was the Son of Neptune, and of Selene, the daughter of Atlas; his daughter Nyctimene, by the help of her nurse, lay with him: which wicked incest being made known, she went and hid her self in the woods, and was by *Minerva*, who took pity on her, turned into an Owl.

The INTERPRETER.

1. **B**y Nyctimenes living in the woods, and being converted into an Owl, we are taught what is the fruit of sin, and unlawful pleasures, namely shame and confusion, according to the Apostle, *What fruit had you of those things whereof you are now ashamed?* So Adam and Eve having sinned, began to be both afraid and ashamed, and therefore hid themselves in the thickets. The Owl hides himself by day, and avoids the company of other birds; So wicked

men

men delight in darkness, and hate the light, which discovers their works; and when they begin to be ashamed, they lead the lives of Owls, and shun the society of men. 2. If *Nyctimene* was so ashamed of her sin, that she durst not shew her face by day, what shall we say of those impudent *Ab-saloms*, who profess the name of Christianity, and yet are not ashamed in the sight of all *Israel*, and of the Sun, to perpetrate, or at least to brag of, and glory in their filthy lusts and abominations? Whereas, if they had any sparkle of grace or modesty they would convert themselves into Owls, and punish themselves with an obscure and retired life. 3. Let us so demean our selves in holiness of conversation, that we may not, with this incestuous Daughter of *Nycteus*, be converted into Owls, and be forced to hide our faces, and incur the contempt and hatred of good men; for as sins bring shame, so innocency boldness; the righteous man is bold as a Lion. 4. The Crow complains in *Ovid*, that the Owl, which had been a wicked incestuous woman, had the honour as well as her self to wait upon *Minerva*, the goddess of Wisdom and Learning;

*Quid tamen hoc prodest, si diro facta volueris
Crimine Nyctimene nostro successit honori?*

Met. l. 2.

By which we see, that in Princes Courts wicked men attain as soon to honour and preferment as good men; yea, many times profaneness is preferred to Piety and goodness; and the more it is to be admired and lamented, that such wicked wretches should be countenanced by *Minerva*, or have any respect among the wise and learned; that Owls should be in such esteem at learned *Athens*, as to stamp their pictures on their coyn, to me is strange; but yet, I think it not strange, when I consider, how at this time Owls and Bats are only in request; nay, they are honoured with *Jupiter's* face, as they were once at *Athens*; how many are there in the world, that have the face of *Jupiter*, but the bodies of Owls, nay, in their voyces they are Screech-owls, the noise and sight of which, were accounted ominous and mortal; there are some, who have the faces of Divines, but their crooked claws holding fast their prey; their voice sounding out still destruction, wars, and mortality, do shew what they are; when one of these had got into the

Y

Temple

*Exeat au-
la qui ve-
lit esse pi-
us. Luc.
In diobuli
noctuae sig-
num erat,
cum Jovi
facie; tri-
bulum du-
as noctuas
habuit.
Cael. Rhod.
l. 10. c. 9
Dirum
mortalibus
Omen. Ov*

Pliny. Temple of the Capitol, it was held so ominous, that the whole City must be lultrated or purified ; How dangerous is it then for Christendom, where so many of these unlucky birds are got into the Church of Christ ? Fitter to sit on graves, or the tops of forsaken houses, with that Owl in *Virgil* ;

Æn. 12.

*Quæ quondam in bustis aut culminibus desertis
Nocti sedens, serum canit importuna per umbras.*

Their voice then, or groaning is always unlucky.

Prop. 1. 4.

Nec tam nocturna volucris funesta querela

El. 3.

Attica Cecropiis obstrictis in foliis.

Noctua vo-
lat. Eras.

But their flying was held a lucky sign, hence was the Proverb, *The Owl flyeth* : there could be no luckier sign for Christians, then if these birds would fly away into some desert lands, where we might not hear their screeching voice, which hath proved no less unfortunate to the Christians of late, than the groaning of that Owl, which was heard in the City a little before the Romans overthrow at *Nimantia*, or of that Owl, which sat upon the spear or lance of *Pyrrhus*, portending his Armies overthrow. 5. The Owl was dedicated to *Minerva*, to shew, that as the Owl seeth best in the night, so by night studies men attain to wisdom and learning ; or else because *Minerva*, and learned wise men are quick-sighted, and see further in the dark, than others in the light ; and by reason *Minerva* was the goddess of War, as well as of Learning, and the darkness of the night is most opportune for stratagems and assaults, and defence also, therefore the night-bird might perhaps for this cause be dedicated to her, to let Commanders know they must be watchful in the night, both for offence and defence ; as *Agamemnon* is advised by *Morpheus* in *Homer* : for this cause *Minerva* is called *γλαυκῶπις*, in *Homer*, from her Owls eyes ; for in Greek this bird is called *γλαύξ* ; for this cause, the Owl was in such esteem at *Athens*, for as they honoured *Minerva*, so they would honour her bird too, which was eyed like her, therefore they placed their Owls upon their gold ; although now, the world being turned upside down, most commonly gold is placed upon Owls. 6. In another sense the Owl may signifie to us the wicked men of this world ; who are quick-sighted in the works of darkness,

Defensi te-
nebris, &
nono noctis
patet,
Virg.
Æn. 8.
ὅχι πύ-
ρρον ἔν-
δον βαλῆ-
ντος ἀν-
δρα, Il. 5.
λαύκα.
vocant
οἱ ἄνθρωποι.

ness, and night of ignorance, but in the day of grace, in the Sun-shine of the Gospel, are blind, and see no more than Owls do by day.

CHAP. XIII.

O.

OCCASIO.

She was the goddess of Opportunity, the youngest child of Sa- *Chart. i.*
turn, she had winged feet, and stood upon a wheel whirling *imag dec*
about with great swiftness, her forehead had a lock of hair
hanging down, but she was bald behind, by some she is called
the sister of Fortune.

The INTERPRETER.

1. **BY** this fiction they would let us see the brevity and inconstancy of Occasion, which if it be not laid hold on in time, will quickly escape from us, and leave nothing behind but repentance, as *Ansonius* sheweth in his Epigram ;

Sum dea, quæ facti, non factique exigo pœnas,

Nempe ut pœniteat sic Metanoia vocor, &c.

Therefore repentance is always placed by her, to make us the more earnest to lay hold upon occasion, or else we shall be sure to repent for this neglect ; for as she flyeth away swiftly from us, so she is not to be overtaken, or laid hold on, being gone, seeing her head is bald behind. 2. She is the daughter of *Saturn* because it is time that affords Occasion, and she was made a goddess by the Romans, but a god by the Greeks, called *καιρός*, because though Occasion be unstable and unconstant as a woman, yet it hath the strength

Auf. epig

12.

Fronte c-
pillata,
pōst est o-
casio calv-
Occasio,
que est.

Y 2

and

and prudence of a Man, doing more for us in an instant than we can do in a long time, by our own care and industry; for which very cause Occasion was deified; for many times things fall out by Occasion better for us, than by our great and earnest care, as the Greek Epigrammatist sheweth;

Πολλὰκι γὰρ σφόδρα μεμνημένην ἴθ' ἄρ' ἔμινον
Πεσποσὶν ἐυχαίρων.

Therefore it was the counsel of wise Pittacus, that men should be careful to watch and observe Occasion; which, as Pindarus saith, obtaineth the top and principality of all things: Ὁ κμηδὲς παντὶς ἐχει κορυφάν, and as Posidippus hath it in his verse, καλὴς ὁ πᾶν δαίμων, Occasion is the Master and Subduer of all things; who is therefore painted with a Razor in his hand, whose sharpness nothing can resist, ἀνδρείοι δαίγυμα ὡς ἀκμὴς πίονος ὀξυτέρου, &c. 3. Pausanius recordeth, that the Altar of Occasion stood close by the Altar of Mercury, called Enagonius, from wrestling; which was doubtless, to shew us, that Occasion & Opportunity should always accompany mens Actions, whether they be of peace or of war, for Mercury was not only the god of wrestling, but of scholars and learning too; as also of Merchants, who seldom would suffer Occasion to slip away; for if they did, they would hardly become so rich as they are; I am sure Thieves, whose Patron Mercury was, use to stand nearer the Altar of Occasion, than True-men many times do; and hence it is that not only Mercury, but Occasion also (as we use to say) make a Thief. 4. Occasion was said to be the Sister of Fortune, because they both agree in inconstancy, therefore Fortune, also is placed upon a Wheel; Versatur ceteri fors levis orbe rotæ; and she was called Euripus from her often ebbing and flowing; Horace calls her the Lady of the Seas, for the same reason; and some say, she was the Daughter of the Ocean: But Pindarus will have her the Daughter of Jupiter: all which may be thus reconciled; Fortune is Jupiters Daughter, because whatsoever befalls us in this life is the effect of divine providence; and because all accidents, which befall mankind, are produced in time, therefore she may be called, the Daughter of Saturn; and by reason Fortune is uncertain, and never continues long in the

the same State, she may be called the daughter of the Sea; for which cause Fortune was named *Glassie*, and readiest to crack, when she shined most; and as Euripides saith, Fortune is but of one days continuance; and perhaps, they worshipped Fortune, under the habit and name of two sisters; to shew, that unexpected occasions are accompanied with divine providence; and because Fortune was thus worshipped at Præneste, she is called by Statius the two sisters:

Et Prænestina poterant migrare sorores.

OCEANVS, NEREVS, TETHYS, GLAUCUS, THETIS, TRITON, &c.

Oceanus was the Son of Coelum and Vesta, the husband of Tethys, and Father of all the Gods. Nereus the Son of Oceanus and Tethys, the husband of Doris, of whom he begot multitudes of children called Nereides from him. Tethys the daughter of Coelum and Vesta, the mother of Rivers and Fountains. Glaucus one of the chief Sea Gods, who before was a Fisherman. Thetis the Daughter of Nereus and Doris Triton the Son of Neptune, and the Nymph Salacia, he was Neptunes Trumpeter, &c.

The INTERPRETER.

1. **O**ceanus is called the Son of Coelum and Vesta, that is, of Heaven and Earth, because the Sea hath its preservation and motion from the Heaven, and by it is encompassed, and by the Earth it is borne up, as a child by the mother. 2. Oceanus is called the Father of all the gods, because all things have their original from moisture without which there can be no generation, nor corruption; hence Thales made Water the original of all things: and for his cause the Poets speak of such multitudes of Children, that were of Neptune or the Ocean; for indeed the Sea is more fruitful of fishes, than the earth is of other living creatures; and because all Springs and Rivers proceed from the Sea, they called Oceanus the Father of all the Nymphs. 3. The

Fortuna
est vitr
cum (spl
det fran
gitur, d
ephus
τύχαι.
L. Syl

Gods are said to be feasted by *Oceanus*, either to confirm that opinion of some, that the stars are fed by the vapours that arise out of the sea, and are converted into clouds; for the stars being of a fiery nature, are tempered by these moist vapours, as they think. This was the Stoicks opinion, which is refuted by the Aristotelians, and is touched by *Virgil*. *Æn.* 1.

Convexa polus dum sidera pascet.

Or perhaps by the *Oceans* feasting of the Gods, may be meant, that the chiefest dainties that Princes feed on, are either from the Sea, or conveyed from remote Countries by Sea. But observe that the Gods feasted themselves in the Sea, where is much water, but no wine: by which I think, is intimated, that great men should be temperate in their Feasts: but now our gods have forsaken drinking of water, and will feast no longer in the Ocean: Wine is the liquor we feast with: the gods retained their honour while they were content with water, but men degenerate into beasts, while they intoxicate themselves with Wine. 4. The Ocean was painted with a Bulls head, either to signify the violent rushing of the Sea against the shore, or to express the bellowing noise the Sea makes: he is also painted sitting in a Chariot with his wife *Thetis* drawn by four wheels, accompanied with *Tritons* and the Sea-Nymphs: by the Chariot is meant the swift motion of the Sea: and by his company is understood the divers sorts of Fishes, which are said to wait upon the Ocean, because they have their being and habitation in the Sea. 5. *Juno* is said to have her education in the Ocean, because of the vicinity the Air hath with the Sea, both in situation and nature; for the Water is quickly converted into Air, and this again into Water; the clouds are begot of Sea vapours, and they fall again into the Seas lap: and thus is *Juno* educated and nourished in *Oceanus*: Or else by this may be meant, as I think, that Riches, whereof *Juno* was goddess, are maintained and got by Navigation. 6. *Oceanus* was a great friend to *Prometheus*, for he was a wise man, and provident, and a good Astronomer; they that would find the Sea favourable to them had need be wise, and provident, and observant of the fit times of Navigation, and be skilful in Astronomy and

and Geography too; to know the Rocks, Quick-sands, Shelves, Shores and courses of the Tides; he that in these is not *Prometheus*, will prove *Epimetheus*, and repent him of his Navigation; which *Palinurus* knew, when he checks *Morpheus*; *Æn.* 5. for counselling him to fall asleep, being in a dangerous Sea, between *Sicily* and *Italy*:

Mène salis placidi vultum, fluctusque quietos

Ignorare jubes? mène haic confidere monstro?

7. *Neptunus*, *Oceanus*, *Nereus*, *Tethys*, *Glaucus*, *Thetis*, *Triton*, *Phorcus*, *Proteus*, and divers other mentioned in the Poets, are but different names of the same thing, to wit, the Sea. *Nereus*, *Thetis*, *Proteus*, are said to transform themselves into divers shapes, to signify, as I think, the divers colours of the Sea-water, which sometimes looks green, therefore they gave the *Nereids* green hair, *Virides Neredium comas*; sometimes white, therefore *Thetis* is painted with gray hairs, and a white garment; partly to intimate the Antiquity of Navigation, and partly also, as I suppose, the cares and fears of Sea-men: for *cura facit canos*; and Sea-men become sooner gray haired than others: the Sea-water also looks sometimes blew, therefore the Seas are called *Cœrula* by the Poets, and the word *Glaucus*, which was the Sea-god, signifieth the blue colour, and *Tibris* is described by *Virgil* in a blew vail or mantle:

—Eum glauco velabat amictu

Carbasus: —

Sometimes also the Sea-water will look red as in a storm. And sometimes black: an Epithet often given to the Sea, by the Greek Poets. Or else this transforming of the Sea-gods into so many shapes, may signify the divers faces of the Sea; for sometimes it looks with a smiling countenance in calms; sometimes it frowns, as in storms, and roars like a Lion; hence

Omnia transformat sese in miracula rerum,

Ignemque horribilemque seram, fluviosque liquentes.

8. *Proteus* was a King of *Egypt*, who used to have in his Scutcheons and ensigns, sometimes the figure of a Lion, sometimes of a Bull, or of a Tyger, or of a Dragon, or of Fire: hence arose the fiction of *Proteus* transforming himself into divers shapes.

*Fiet enim subito Sus horridus, atraque Tigris;
Squamosusque Draco, & fulva cervice Leena.*

And by this is represented a wise Prince, who ought to accommodate himself to all changes and occasions, and to use his government accordingly; for there is nothing here perpetual: and sometimes as occasions, and times, and mens dispositions alter, so must also Government both in Church and State. The French King was too much like *Proteus*, who would have his Son to learn no more Latin than this; *Qui nescit dissimulare nescit imperare.* 9. *Proteus* was a wise man and a Prophet, who foreknew future things.

Quæ sint, quæ fuerint, quæ mox ventura trahantur.

In this he was the type of a Ship-Master, who ought to be skillful in the weather, and in those things which belong to his Art of Navigation, and withal to have a foresight in the changes of the weather; for want of which knowledge and providence many ships are cast away. 10. *Proteus* never played his part so much as now a days, if you look upon mens opinions both in Religion, and other things; into what multitude of shapes is Religion now turned? If you look upon mens Garments, into what monstrous shapes do men turn their bodies almost every month? If you look upon Sophisters in their disputes, what windings, turnings, and intricate changes of words and propositions shall you find; that you know not where to hold them?

Tot variæ illudunt species totque ora serarum.

Truth was never changed into so many shapes as now, for every fond opinion is taken up, and maintained for truth; but the more opinions prevail, the more should wise men lay hold on truth, and hold her fast, till she return to her own shape. 11. *Tethys* was the wife of *Oceanus*: perhaps they meant by *Tethys* the Mediterranean sea, and other Bays, which were so united to the Ocean, as man and wife; by which union the Mediterranean abounds with Fishes, and so do the other Bays or Arms of the Sea. 12. *Thetis* was also the Sea, and married to *Peleus*, because perhaps he was much addicted to Navigation: in their Marriage all the gods were present, except the goddess *Discord*: it were happy, if she were absent from all other Marriages. 13. *Glaucus* was a Fisherman, who in Winter had a way to catch fish, which

others

others had not; he was also an excellent Swimmer and Diver under water: being at last drowned or devoured by some great fish, he was by superstitious people held for a sea god; from such weak and foolish beginnings hath Idolatry received its increase; so *Phorcus*, King of *Sardinia*, being drowned by *Atlas* in a Naval fight, was by his People made a Sea god: in like manner *Ino*, who was called also *Leucothea*, and *Matuta*, being both drowned, were made sea gods; so was *Palemon* or *Portunus*, being a mortal man, and buried in *Isthmus*, made a god after his death. This Custom the Romans borrowed in deifying of their Emperors after death, and the Papists in canonizing of their Saints. 14. *Triton* is most commonly taken for a Sea Monster, having the upper parts like those of a man, but the lower parts like a fish; which they made also a sea god, because of his monstrous and unusual shape; but I rather think, that by *Triton* is meant the Sea, in whose upper parts or superficies men use to trade, in the lower parts Fishes have their abode; and perhaps from hence arose the fable of *Tritons* monstrous shape. 12. By *Matuta*, or *Matutinæ*, may be meant the Morning; by *Palemon*, which is from *παλῆμ*, to shake, is meant the Wind, which is *Matuta's* Sun, because it is raised by the morning Sun; these are said to fall into the Sea; and to be made sea gods, because of the power which the sun and wind have over the Sea.

OREADES, See NYMPHS.

OEDIPUS.

HE was the Son of *Laius*, King of *Thebes*, and *Jocasta*; *Hygin* his Father understanding by the Oracle, that he should be Fab. 67. killed by his own Son, delivered him to his shepherd to be murdered, who pitying the child, bored two holes through his feet, Palop. l. 1. and so hung him by the feet on a tree; but *Phorbas* the King of Apol. l. 3. *Corinth's* shepherd, passing by that way, took down the Child, L. 8. c. 28. and bestowed him on his Queen being childless, who bred him Eurip. in as her own Son, but when the Child grew up, he went to *Phocis*, Phœnissi. and there lighting on his Father *Laius*, unawares in a tumult Senec. in killed him; and going to *Thebes*, he lighted on *Sphinx*, whose Oedipo. riddles Æschilus

riddles he untied : afterwards he married Jocasta, not thinking she was his mother, but when he understood, that he had killed his Father, and married his Mother, being highly displeased with himself, he put out his own eyes.

The INTERPRETER.

Οἱ δὲν
intume-
scere.
οἶδον τῶ
πρόθε.
Aristoph.
in Ran.
ὁδὸν ὅν
ἐλλὰς ὠρό-
μαζεν Oi-
δῆτον.
Eurip. in
Phoeniss.
Forata
ferro ges-
seras ve-
stigia; tu-
more na-
tus nomen
ac vitio
pedum.
Sen. in
Oedip.

1. **O**edipus, is so called from his sore and swelled feet; he may thank his Father for his wounded feet, but he may thank himself for his blinded eyes: our Father Adam by his sin hath made us unable to walk in the ways of God, and we, by our voluntary blindness, have made our selves unable to see the Sun of Righteousness, so that our actual blindness is the sequel of our Original lameness. 2. The Monster sphinx, which Oedipus killed, having resolved his Riddles, was a Robber, whose unaccessible and intricate Rocks, Oedipus overcame: Sin is the sphinx or Monster, that lodgeth within the winding Labyrinth and Rock of our Heart, which if, with Oedipus, we master, with Oedipus, we may expect a Kingdom, but far better, and of longer continuance than that of Thebes; for out of that Oedipus was forced to fly, but out of this we shall never be expelled, 3. In this story, we may see the severe and heavy judgment of God, against Parricide and Incest. Oedipus killed his Father, and lay with his Mother, but unwittingly; yet for these sins, though involuntary, the whole City of Thebes is visited with the Plague, the Sons of Oedipus murdered one another, their Mother Jocasta kills her self, Oedipus is driven out of his Kingdom, ends his days in banishment, pulls out his own eyes, and at last is swallowed up by an Earthquake; yea, vengeance followed his carkals after death; for the Thebans, being plagued before for his wickedness, would not suffer him to be buried among them; and, when he was buried at Ceum in Beotia, they were forced to remove him again from thence, because of the calamities that fell upon that place: at last being brought to Eteon he was there devoured by an Earthquake: if Gods judgment be severe against involuntary sins, in what a miserable condition are they, who sin wittingly, willingly, and with delight? 4. From hence let men learn, not to be too impatient

impatient for the want of children, or for the loss of those which they have; for we may see that many are happier who want them, than they that have them. Augustus many times wished, that either he had never married, or else that he had never been a Father; for though every child is not as Pindarus calls Oedipus, a fatal Son to his Father, by murdering him; yet too many there are, who by their stubbornness, pride, disobedience, and evil courses bring their Parents gray hairs with sorrow to the grave. 5. Here also we may see how dangerous it is, for Children to incur the displeasure of their Parents, and their curses: for Oedipus, being slighted by his Sons, when he was driven out of his Kingdom, and received no assistance from them, uttered fearful imprecations against them, ἀέρις ἀέρι τῶν ἀνοσταίων, so that the curse of Oedipus became a Proverb, for any direful imprecations: and, as Oedipus wished, so it came to pass: he wished that his two Sons, Eteocles and Polynices would kill one another: Generis consortia ferro dissiliant: and so they did, for not only did their malice appear to each other in their life time, but also after their death; for the funeral fire, in which their bodies were burned, divided it self, if we will believe Statius: So Lucan, Scinditur in partes gemitoque cacumine surgit, Thebanos imitata rogos: lib. 1, Hence bitter strifes, and irreconcilable enemies are called by Apuleius, Eteoclea contentiones. 6. Oedipus was impotent in his feet (perhaps he had the gout) and blind in his eyes; two ill qualities in a Governour, to be neither a man of Action, nor of Understanding, who as he was defective in the one only they endured him; for many States have been happy under wise and understanding Princes, though they have not been men of action: but when Oedipus fails in both, he is expelled by his people, whose act notwithstanding is not to be commended. 7. Oedipus was not his name at first; but rather a nick name from the event. So Agrippa from his weak feet; Caesar, from being cut out of his mothers womb, Torquatus, from the chain of Gold given him, but otherwise the Gentiles were very ceremonious in imposing of names; in which, they supposed, the good and bad events of their Childrens lives consisted: So that the day it self, whether the seventh, eight, ninth, or tenth,

Μόρμυρ
"υθ. Od. 2
Olymp.

Eurip. in
Phoeniss.
Οἱ Πρῶτος
ἀέρι. Eras.
in adag.
Statius in
Thebaid
Statius 2.
Thebaid.
Exundant
diverso
vertice
Flamma
Asin. aur.
l. 10.

Dies no-
minalis,
lustricus,
ὁρμασιν
εἶον ἰο; τῶ
ὁρμασιν.

was

riddles he untied : afterwards he married Jocasta, not thinking she was his mother, but when he understood, that he had killed his Father, and married his Mother, being highly displeased with himself, he put out his own eyes.

The INTERPRETER.

Οἱ δὲν
intume-
scere.
οἱ δὲν τῷ
πρόσθ.
Aristoph.
in Ran.
ὄδον ἰδν
ἐλλὰς ἀνὸ-
μαζεν Οἰ-
δῆπον.
Eurip. in
Phoeniss.
Forata
ferro ges-
seras ve-
stigia; tu-
more na-
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ὁν μυσή-
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ὁνοματῶν.

Visus, auditus, &c. sunt via mentis & egrediendi foramina. was holy among them, and had divers names. 8. *Oedipus* re-
Greg. 12. Mor. Fe- venged the sin of incest, he had committed, upon his eyes; the eyes indeed are the windows and holes, as *Gregory* calls
mentium them, through which sin enters into the soul, and it wanders
lumen oculorum. Sal- abroad upon vain objects; for as *Philo* saith, the eyes, and
vian. de affections of the mind do sympathize; but this is a prepo-
guber. De sterous revenge, with *Oedipus* and *Democritus*, to pull out our
Dei eyes; or, with *Porfena*, to burn off our hand; or with the
Dei Priests of *Cybele*, and some Organists to emasculate our
Dei selves: Christ's counsel, of pulling out the offending eye, is
Dei not literal, for he will have mercy and not sacrifice: he is
Dei not a God of cruelty, delighting in our blood; but his
Dei meaning is, that we had better lose the eye than the Soul,
Dei and should rather abandon whatsoever is dear to us (though
Dei as dear as our eyes) than lose eternal life; our best way
Dei then is to make a covenant with our eyes; as *Job* did, and
Dei to pray with *David*, Turn away mine eyes, that they may not be-
Dei hold vanity.

OENOTRIUS, See JANUS.

OPS, See RHEA.

ORION.

HE was the Son of Hyrcus, begot of the Urine of Jupiter, Mercury, and Neptune, When they pissed in the Oxe hide, with the flesh of which these three gods were feasted by Hyrcus; for he, being childless, obtained this for a reward of his hospitality: for after the hide was buried by their command ten months in the ground, Urion was born, so called from the Urin; but afterwards he was named Orion: he Proved an excellent hunter, and was Diana's companion, but for bragging too much of his skill, was killed by a Scorpion, and after that placed among the stars.

The INTERPRETER.

1. **O**Rion is a Constellation consisting of seventeen stars, whereof seven of them are very bright, therefore *Virgil* girds him with gold, *armatusque auro circumspicit Orion*; this Constellation ariseth in the Winter, at which time

great

great storms are raised and much rain falls, therefore in respect of the darkness of the air, which *Orion* causeth by raising such quantity of vapours and clouds, of which storms, rain, and thunder are engendred, he is said by *Seneca*, to affright the gods, *Terret Orion deos*, and perhaps he was said to be begot of the gods *Urans*, because a bundance of rain falls by his influence; hence he is called *Nimbosus*, *Aquosus*, *Pluviosus Orion*, by the Prince of Poets. He is said to be killed by *Diana's* arrows, *Dianæ virginis domitus sagitta*, because when the Moon shines bright at the Full, his stars are scarce seen; others write that he was slain by the *Scorpion*, because when this riseth, the other falls, and is hid. 2. *Orion* may be the Type of an excellent Governour, who for his Justice and Authority is begot of *Jupiter*; for his Eloquence, of *Mercury*; for his skill in Horsemanship and Navigation, of *Neptune*; thus men of excellent parts, and eminent vertues, are called the Sons of the gods; therefore he was rewarded by all these three gods; by *Jupiter*, with a place among the stars; by *Mercury*, with skill on the Harp; by *Neptune*, with talness of Body, that he could walk through the Sea.

— quam magnus Orion

Cum pedes incedit medii per maxima Nerei

Stagna, viam scindens humero supereminet undas.

3. *Orion*, for ravishing of *Merops*, the daughter of *Oenopion*, lost his eyes by the same *Oenopion*; and for his pride and bragging of his skill was killed by *Diana*; thus we see, that lust and pride seldom go unpunished. 4. *Orion* recovered his sight by *Vulcan's* help, in counselling, and conducting him through the Sea to the East, towards the Sun: we shall never recover our spiritual eye-sight, which we lost by our spiritual Fornications, but by the fiery zeal of the Spirit conducting us through the sea of Repentance to Christ the Sun of Righteousness. 5. Some, instead of *Mercury*, make *Apollo* one of *Orion's* Fathers; by which, I think, is meant, that by the natural heat of the Seed, which they called the *Urine* of the gods; and the radical moisture thereof, and the influence of Heaven, every generation is effected in this inferiour world: for *Jupiter* is the heaven, *Apollo* the natural heat, and *Neptune* the radical moisture

moysture. 6. *Hercus*, for his hospitality in entertaining the gods, lost not his reward, neither shall they that entertain Christ in his Ministers and poor members. 7. By *Orion* may be meant, the vapours which are extracted out of the sea by the Suns heat, and the Heavens influence, for these three are the Parents of *Orion*; or the vapours their obscuring the light of the Moon was expressed by *Orions* assaulding of *Diana*, who by her arrows killed him, because the Moon by her light and influence oftentimes dispels and consumes these vapours. 8. Blind *Orion* carried *Cedaleon* on his shoulders, by whom he was directed and guided towards the Sun; even so the blind Church of *Rome* carried the Protestant Church, even in the time of her greatest blindness, upon her large shoulders; who was directed by the Protestants in all Ages towards Christ: but she would not go, and in this her condition was worse than that of *Orions*, for he followed his directors, and received his sight: but she persecuted and killed her directors, and continues yet in blindness. If ye ask then, where the Protestant Church was before *Luther*, I answer, upon the shoulders of blind *Orion*, or of the Romish Church, directing her to the Sun of righteousness.

ORPHEUS.

HE was the Son of *Apollo* and *Calliope*, who by the sweetness of his musick caused birds and beasts, stones and trees to follow him, having lost his wife *Eurydice*, who running away from *Aristaeus*, was stung to death by a Serpent, he went down to hell to bring her back: who by his Harp so charmed *Pluto* and *Proserpina*, that they suffered her to depart thence with him on condition that he should not look back, till he were quite out of hell; but he did look back and so he went without her: therefore in discontent he dissuaded all men from marriage, which caused the *Thracian* women to tear him in pieces.

The INTERPRETER.

I Think by this fiction may be meant the force and power of Magick: for *Orpheus* by witchcraft and spels brought

brought up the image, shadow, or representation of his Wife out of the grave, as the Witch of *Endor* raised *Samuel's* body or shadow rather. 2. *Eurydice* signifieth Justice and Equity, to which *Orpheus*, that is, Princes and Magistrates, ought to be married: if this be stung to death, as oftentimes it is by the Serpent of war, the Prince, by the Melodious harmony of peace and concord, must bring it back again. 3. Great was the love of *Orpheus* to his wife that would venter himself down to hell to recover her: what a shame is it for any Christian, so to hate his Wife, as to wish her rather in hell, than to take the pains to fetch her thence. 4. Ministers ought to be like *Orpheus*, when any soul of their flock, to which they are spiritually married, is by despair, or any calamity, at it were sunk down into hell, they should by the melodious harmony of the sweet tuned Harp of Gods Word, call them back from thence, and raise them up again. 5. *Orpheus* did too much bewail the death of his *Eurydice*; but so must not we that are Christians; we may be sorry for the departure of our friends, but not mourn, as those that are without hope; *nec siccis sunt oculi, nec fluent*. 6. Whilst *Eurydice* was running away from *Aristaeus*, she was stung by a Serpent: *Aristaeus* signifieth a good or just man; they that shun the company of good and just men, shall be a prey for the Serpent, even that red Dragon the Devil. 7. *Orpheus* his Harp was said to be carried by water, from *Thrace* to the Isle of *Lesbos*, by which was signified that the Islanders gave themselves to the study of Musick and Poetry, after *Orpheus* was killed in *Thrace*. 8. The same Harp of *Orpheus*, when it was handled by him, charmed the beasts, and tamed their wild nature; but being handled by *Neanthus*, King *Pittacus* his Son in *Lesbos*, so enraged the Dogs, that they flew upon him, and tore him. By this we may see what different effects one and the same thing can produce, being used or abused; and how by the same Harp of Gods Word, some are tamed, others enraged; some saved, some damned; to some it is the favour of life, to others of death; the Apostles, that by the Harp of the Gospel tamed thousands of wild Gentiles, who were no better than brute beasts, by the same Harp, so enraged the dogged natures of persecuting tyrants, that they

they proved worse than Wolves and Bears. 9. The reason why the body of *Orpheus* was torn in pieces, was, because he dissuaded marriage: the reason, why the mystical body of Christ's Church is torn into so many factions, is because the Pope inhibited marriage in the Clergy. 10. By *Orpheus* charming of stones, trees, birds, and beasts with his musick, is meant, how Governors, at first, by their wisdom and eloquence did bring rude and ignorant people, *Genus indocile & dispersum montibus altis*, to Civility, and Religion, and to submit themselves to wholsom Laws, forsaking their wilde Customs. 11. *Orpheus*, for want of moderation in his affection to his Wife, in that he could not forbear looking back upon her, though a little while, albeit he was prohibited, brought destruction on his *Euridice*, and sorrow on himself; by this we are taught, how dangerous a thing impotency in love is; by which many otherwise good men, have brought misery on themselves and others. 12. *Orpheus* was an Astrologer, who first taught the Græcians that knowledge mystically, by shewing the motion, harmony, and order, that was among the seven Planets, by his Harp, that had seven strings, as *Lucian* sheweth; for which cause they placed his Harp among the stars, about which is the Lion, Bull, and other Creatures, which gave occasion to this fiction of *Orpheus* his charming of Beasts with his Harp. To his knowledge of the seven Planets *Virgil* alludes, when he gives him in the Elysian fields a seven stringed Harp; *Obloquitur numero septem discrimina vocum*. 13. *Orpheus* was the first that brought into Greece the mad Bacchanals, or *Orgia*, in which he was torn himself; by which we see, how many are undone by their own inventions; then, how dangerous it is to bring in new Ceremonies or Religions in a State; besides, that bloody effects proceed of drunken meetings. 14. Christ is the true *Orpheus*, who by the sweetness and force of his Evangelical musick caused the Gentiles, who before were stocks and stones in knowledge, and no better than beasts in Religion, to follow after him: it was he only who went down to hell to recover the Church his Spouse, who had lost her self, by running away from *Aristus*, even goodness it self; and delighting her self among the Grass and Flowers of pleasure, stung

stung by that old serpent the Devil. What was in vain attempted by *Orpheus*, was truly performed by our Saviour, for he alone hath delivered our souls from the nethermost hell; and at last was he torn with whips, and thorns, and pierced with nails, and a spear, upon the Cross, for our transgressions.

O R E S T E S.

HE was the son of Agamemnon, and Clytemnestra; when he returned from Phocis with his Tutor, by the help of his sister Electra, he killed his mother, and Ægisthus the adulterer, who had before murdered his father Agamemnon, that he might abuse his Wife Clytemnestra. Orestes also killed Pyrrhus in Apollo's temple, because he had ravished his Wife Hermione, the daughter of Menelaus; he was so haunted by the Furies, for his wickedness, that he could not be expiated, till he sacrificed upon the altar of Diana Taurica; such was the friendship between Orestes and Pylades, that they offered to dye for each other, at last he was stung by a Serpent and died.

Sophocles in Electra
Eurip. in Oreste.
Hygin. fab. 119.
Nat. Com. Myth. l. 9. c. 2.
Pausanias in Attid.
& Arcad.

The INTERPRETER.

1. **H**ere we have notable examples of Gods justice against murder and adultery: Agamemnon was murdered by Ægistus, and this is murdered by Agamemnon's son, whom he thought had been dead; Clytemnestra commits adultery with Ægistus, and is murdered by her own Son. Orestes murders Pyrrhus in Apollo's temple, and is for his murder and sacrilege, as also for that of his mother, tortured with evil Furies, that is with the flings and torments of an evil conscience; the very rudiments of hell-torments, far worse than the burning fire-brands, and snaky hairs of the Furies; and is at last by divine justice stung to death by a Serpent. 2. Thus we see how vengeance pursueth wickedness. 3. Here is also to be noted, Gods anger against hypocrisie; Ægistus and Clytemnestra in the temple of Pallas were giving thanks to Jupiter, the deliverer, for the death of Orestes, as rejoicing that now they were freed from all danger; Orestes being

Nero, Orestes, Alceon apud Suetonium in Nero.
μηδοντο υος.

(as they supposed) dead, and his sister *Electra* married to a husbandman, whose children were incapable of the Kingdom; but in the very Temple, and the act of their hypocritical devotion, they were both murdered together: thus, neither the holiness of place, time, nor action, can privilege an Hypocrite from Gods vengeance, and when the wicked are most secure, they are most in danger, and nearest to destruction. 3. The Furies that molested *Orestes* may be meant the *Arcopagites*, who at first questioned and troubled him for his murders, but afterward absolved him: in memory of which absolution he erected an altar to *Minerva Arca*, so called from Prayer, because she had heard his Prayer. By which we see how unjust both the gods of the Gentiles, and their Judges were, who would absolve a murderer from such wilful and barbarous murders; and how wicked was *Apollo*, who persuaded *Orestes* to kill his mother, when he went to consult with his Oracle; of which injustice *Eurypides* complains. 4. *Orestes* could not be expiated from his crimes, and freed from the Furies, till he had bit off some of his fingers, washed himself in a pure river, overthrew the cruel sacrifice of *Diana Taurica*, among the Scythians, and cut off his hair; these were cunning tricks of Satan, to confirm one superstition by the overthrow of another: but Gods justice is not satisfied with such ceremonies, much less with cruelty exercised on our selves; it is not the cutting, nor wounding, nor whipping of our selves that he requires: but a serious and hearty repentance, which consisteth not in the mutilating of our members, but in the contrition and breaking of our hearts: not in the washing of our bodies in the river water, but in the water of repentance: not in stealing away the Image of *Diana*, but in recovering the Image of God, which Satan had stole from us: not in shaving of our hairs, but in cutting off all superfluity of sin. 5. As soon as *Orestes* entered into *Apollo's* Temple, the Furies left him, till he came out again, for they stayed without in the Porch, as *Virgil* intimates: it is so with most men, the evil spirits of pride, malice, drunkenness, lying, blasphemies, and other sins forsake them for a while, whilst they are in the Church at their devotion, but no sooner do they come out, but they

return

return with the Dog to the vomit, and these Furies assault them again. 6. Before *Apollo's* temple there stood alone a house called *Orestes* his scene or tent, for until he was expiated there he dwelt alone, no man daring to receive him within their house, being guilty of matricide: if no man would admit such a murderer into his house, till he was expiated from his sin: how can Murderers, Thieves, Liars, Oppressors, Church-robbers, and other notorious sinners, think to enter into heaven, until they be purified in the tears of Repentance, and in the blood of Christ? For no unclean thing can enter into the new Jerusalem. 7. *Pausanias* writes, that the Furies appeared first black to *Orestes*, but when he had bit off his finger, they seemed to be white, and so he recovered his understanding again. I think, by this may be meant, that he was troubled at first with black choler or melancholy, which fills the brain with black vapours, and distempers the animal spirits and phantasie, but having voided blood by the biting off his finger, his brain began to be freed from these black fumes, and his spirits to be clearer, and so his imagination to be rectified. 8. In this story, we may see the vanity of humane confidence, and the uncertainty of worldly happiness; for *Agamemnon* having spent ten years in that toylsome and dangerous siege of *Troy*, and having obtained the victory at last, did hug himself with the concept of quietness and happiness at home; but he was murdered shamefully by his own wife; it is madness then to think we can be secure and happy in this life. 6. At *Albens* there was an altar, called the altar of Mercy, to which poor men, and such as were in misery had recourse; to this altar *Orestes* was drawn by his inseparable friend *Pylades*, and there was cured: I wish there were such an altar amongst Christians; but alas the Gentiles did far exceed us in works of Mercy: yet we have an altar of Mercy in heaven, though not on the earth; this is our Saviour Christ, to whom we may with confidence repair in all our miseries: never any that came to him, departed without comfort and satisfaction. 10. In that *Orestes*, with *Pylades*, by the help of his Sister *Iphigenia*, stole away the Image of *Diana Taurica* from the barbarous Scythians: we may see Gods just judgments upon the abu-

Z z

sers time.

fers of Religion, for these cruel Barbarians cloaked their murder under pretence of *Diana's* worship; thus God doth justly permit the total extirpation of Religion, where it is slighted, neglected, and abused. God grant we may not abuse our Religion by making it the patroness, and mantle of murder, tyranny, sacrilege, and disobedience; for if we do, we shall undoubtedly lose it, as the Scythians did their *Diana*. 11. In *Orestes* and *Electra* we may see the nature of desperate sinners, who run headlong into wickedness, committing sin with greediness, drinking it in like water, and drawing it with Cart-ropes of vanity: for they having murdered *Agystus* and *Clytemnestra*, they went about to murder *Helena* also, and *Hermione*, had they not been prevented by the gods; thus one sin draws on another, and the custom of sin takes away the sense of sinning; therefore how careful should we be to resist the first motions of sin, to kill this Cockatrice in the egg, and to nip this naughty weed in the bud? *Principiis obsta*. 12. *Orestes* layeth the fault of his matricide upon *Apollo*, whose Oracles he blameth, and plainly accuseth him as the instigator to this wickedness; this is ordinary with wicked men, to lay the blame of all their villainies and voluntary sins upon God, whereas God tempteth no man, but every one is tempted by his own concupiscence. This lesson the sons of *Adam* learned of their father, who laid the fault of his voluntary disobedience upon God; *The Woman*, saith he, *which thou gavest me*, &c. 13. *Orestes* in *Eurypides* endeavoureth by fair pretences to excuse the murder of his mother, as that his Judges, as that she had murdered his father, and that he was bound to revenge his death, and if he had not killed her, other women would take the boldness by her example to murder their husbands; thus no action is so bad, which may not in some case be excused, but it is not for private men to use the sword, which God hath given to the Magistrate, and he beareth not the sword in vain. 14. In *Orestes* we may see what a crying sin, and horrid wickedness murder is, for he could never be rid of the sight of his mother, pursuing him with burning torches, and black snakes; so that in *Eurypides* he prayeth her to take away from him the fiery or bloody-eyed, and dragon like maids, meaning the *Furies*; or the tortures of his

his guilty conscience, for his murder committed upon her. So the sin of murder did still vex *David*, which made him say, *My sin is ever before me*; and pray, *Deliver me from blood-guiltiness, O God*. 15. Such was the inviolable friendship between *Orestes* and *Pylades*, that neither prosperity nor adversity, nor fear of death could dissolve it; it is far otherwise with the friendship of most men, who, like Swallows, bear us company in the Summer of prosperity, but in the Winter of adversity forsake us; or like *Alphonfus* his sea-birds, they flock about our Gally, whilst we have meat to fling to them, but when that fails they are gone. *Martial* shews the reason why there are so few friends like *Pylades* and *Orestes*, because most men love themselves best, whereas among friends all things should be common, as it was between these two; *Amicorum omnia communia*, as it is in the Proverb,

Quod non fit Pylades hoc tempore, non fit Orestes,

Miraris? Pylades, Marce, bibebat idem.

Nec melior panis, turdusve dabatur Oresti:

Sed par, atque eadem cœna duobus erat.

16. *Herodotus* and *Pliny* write, that when the body of *Orestes* was digged out of the grave, it was found to be seven cubits long, which is above twelve foot; this is not unlikely, seeing most histories mention some extraordinary tall men, which they call *Gyants*; *St. Austin* himself saw a mans tooth bigger than an hundred of ours: and *Scaliger* saw at *Milan* a young man, whose body was so tall, that he could not stand, but was fain to lie all along, his body was the length of two beds joyned at the end; but that these men should be begot of the earth by equivocal generation, is a fable; they are called the sons of Earth, because of the great quantity of earth they had in their bodies, or because they were earthly-minded; and no less fabulous is it, that they made war against *Jupiter*, and that they were begot of Angels, or that there was a certain Race of them, seeing small men oftentimes begot tall sons, and tall men dwarfs, according to the quantity of the seed, which is the matter of generation; therefore the people *Samogithii*, between *Prussia* and *Livonia* being tall for the most part, do as it were by turn beget tall and small children, gyants, and dwarfs.

ORITHIA, See BOREAS.

Z 3

OSIRIS.

Tais aiu
τωνδς
δεακοντ
δης το
In Orest.
Si furis
felix, mu
tos nume
rabis am
cos, tem
pora si su
rint nubis
solus eris.
πολλοι π
πιστοι κ
ρεσσι ει
ων επιω
eci. Thec
Omnes sibi
melius ma
lunt esse
quam alte
ri. Ter. L
6. pig. 9.
Herod. l. 1
Plin l. 7.
De Civit
l. 15. c. 9.
Exer. 263
Vires saw a
tooth big
ger than hi
sist. in nois
super Aug.
de Civit. det
l. 15. c. 9.
that the bo
dies of Gens
and Ephiat
tes were
nine Acres
long, is fa
bulous. Scal
ex. 263.

OSIRIS.

HE was Jupiters son of Niobe; having reigned many years among the Argivi, left the Kingdom of Achaia to his brother Egiales; and being desirous of glory, sailed to Egypt, where he married with Io or Isis; both these having taught the Egyptians Letters and divers Arts, and withal the use of Wine, or pressing of Grapes, were deified after death; but Osiris at last was murdered by his brother Typhon, and his body was found torn near Syene, which Isis buried in an Island near Memphis, where the Priests only, and that in their Mytres, were appointed on certain days to repair; afterward as they were performing their funeral obsequies to him, they met with a goodly Oxe, or Bull, which they thought had been the soul of Osiris, and this they worshipped for a god, and called him Serapis, and Apis, which signifieth an Oxe.

3. August. de Civit. dei l. 8. c. 5. Tacit. hist. l. 4. Herod. l. 2. dea. Syr.

The INTERPRETER.

I. THE Egyptians worshipped *Osiris*, not only under the shape of an Oxe, but of an Hawk also, because once this bird carried in his beak to Thebes out of some remote country, a book written in red letters, containing divers religious ceremonies; hence their divines used to wear a red cap with a hawks wing in it; their red cap, and red letters, and hawk, which is a rapacious fowl, living on the destruction of other birds, may shew to us the bloody and cruel religion of the heathens, maintained by the spoil and oppression of their ignorant enslaved people; for as it was said of *Draco's* Laws, so we may say of the Gentiles Religions, they were all written in blood. 2. In that they worshipped *Osiris* under the shape of an Oxe or Hawk; its likely, that by him they meant the Sun, who is strong as an Oxe, or, as *David* saith, as a Giant to run his course: and as the Hawk is swift in his flying, and hath a piercing eye, so the Sun is unspeakable swift in his motion, and is

the piercing eye of the world, that seeth all things; and as *Typhon* that great Giant, and son of the earth, killed *Osiris*, and tore him in pieces, so by this I think they would signify, that the earth by its interposition takes away from us the sight of the Sun, who may seem to be killed then to us, and he may be said to be torn in pieces, when his light is as it were cut off from us 365 times in a year. Now, that by *Typhon* they meant the earth, is plain by their descriptions of him; for they give him a vast great body, stretching out his hands from the East to the West, and his head as high as the highest hills, by which they meant the longitude, and latitude, or height of the earth; his upper part is like a man covered with feathers, his lower parts are covered with scales, and wound about with serpents; to shew that men birds and beasts, do live upon the upper part of the earth, but serpents and fishes in the lower part thereof; His belching out of smoak, and spitting of fire, signify the vapours, exhalations, fumes, and fiery eruptions, out of many parts of the earth, which make the gods hide themselves, that is, which darkneth the Sun, Moon, and Stars, but *Jupiter*, *Osiris*, or *Horus*, (for by the three names they meant the same) over came this Monster at last; so the Sun doth master and dissipate all these fumes and vapors, which they expressed by the hawk flying violently upon, and beating of the *Hippopotamus* or sea-horse; besides the name *Horus*, from which *Hora* come, given to *Osiris*, shews that by him they meant the Sun; the eyed scepter by which they oppressed *Osiris*, signified the Sun to be the eye and ruler of the world; and his picture whom they worshipped under the shape of *Priapus*, cloathed in red, and having genitals erected did signify both the Suns colour and heat, as also his power of generation, being the father of all living creatures; the often lamenting, and seeking of *Osiris* or *Horus*, by *Isis*, is to shew the often sadness that is upon the earth, for the loss of the Sun, either by night, by clouds, or by eclipses; the picture of *Horus*, being winged, with a Scepter in his hand, and a round *discus* by him, did represent both the swiftness of the Suns motion, his dominion over the world, and his round body, as also his circular motion. The picture of *Serapis* also as it is expressed by *Chariterius*, may signify the Sun;

for the bushel on his head, and the streaker or measuring rod in one hand, may shew that the Sun measures all things by his motion; the Wolves, Dogs, Lions, and Serpents heads, in the other hand, may represent the four parts of the year; the Winter is the devouring Wolf, the Spring is the fawning Dog, the Summer is the angry hot Lion, the Autumn is the Serpent, poisoning mens bodies with infectious diseases. 3. By *Osiris* they meant *Bacchus*; for as the Gyant *Typhon* tore *Osiris* in pieces among the Egyptians, so the *Titans* tore *Bacchus* among the Græcians, by which they meant the pruning and cutting of the Vines, and pressing of the grapes, which was taught by *Osiris* or *Bacchus*, as *Tibullus* saith:

Hic docuit teneram palis adjungere vitem:

Hic viridem dura cadere sulce comam

Illi jucundos primum matura saporis

Expressa incultis uva dedit pedibus.

In memory of this tearing of *Bacchus* or *Osiris*, they used in their anniversary solemnities of *Bacchus* to cut and tear a young heifer in pieces, which they carried about. 4. *Osiris* also was the same with *Pluto*, the god of darkness, whose dog was *Anubis*, this they represented by the black Oxe which they worshipped, having on his back and head some white spots; by which may be signified the night, which is dark or black, yet hath some kind of white or light from the stars; and the Sun may be called *Pluto*, whilst he is under the earth, for his absence is the occasion of darkness, as his presence is the cause of light. 5. By *Osiris* may be meant the river *Nilus*, who came from a far country into *Ægypt*, which he subdued, because *Nilus* springs out of remote and unknown places, and subdueth *Ægypt* by overflowing it: he married with *Isis*, because of the sympathy betwixt that river and the land of *Ægypt*; but he was killed by the Gyant *Typhon*, because the sea swalloweth up the waters of *Nilus*, which is the cause why they hate the sea, and sea-men, and abhor eating of fish; therefore when they did express any thing that was hateful or odious, they set it out by the Hieroglyphick of a fish; or by *Typhon* may be meant the wind which sometime raised the sea, and caused it to overflow the banks, and drown the land. 6. Because the Gyant *Typhon*

was

was red haired, they killed all Oxen of that colour, and used also to sacrifice at the tomb of *Osiris*, all red haired men, in hatred of the gyant that killed his brother; perhaps they intimidated by this, that the red-sea was a bad neighbour to *Ægypt*, sometimes overflowing his banks and spoiling the ground. 7. *Isis* gathered all the scattered limbs of *Osiris* her husband, and joyned them together again, only his Genitals she could not find, for they were eat up by the fishes; for which cause she forbid eating of fishes, as being sacred: I think by this fiction may be meant two things; first that by the means of *Isis* the wife, *Osiris* or the husband being dead, is revived in his children: secondly, that the fishes are the most fruitful and prolifical of all living creatures, therefore they are said to eat up the genitals of *Osiris*. 8. *Osiris* was buried in a little Island within a pool, beset with myre and reeds, that no body could or durst venture to go thither, but the Priests only (who performed their ceremonies alone) thus they deluded and blinded the people, being fearful, lest they should discover the knavery, turpitude, and abominable, or else ridiculous vanities of their Priests. Thus they performed their works of darkness in the dark, hating the light, which would have discovered their evil deeds; and that there was much filthiness committed in these sacrifices, is likely by the privacy thereof, for why else should they be ashamed or afraid to let the people see them? Besides, they worshipped *Osiris* under the shape of filthy *Priapus*, and of a wanton Bull; they guarded themselves by *Anubis*, a god with a dogs head, to terrifie any that should come near them; and when these ceremonies were translated into Rome, much filthiness was committed in the temple of *Isis*, which was near the *ovile* (for *Isis* had two other templs at Rome besides this) as may be gathered out of *Ovid*; therefore *Tiberius* overthrew that temple, but *Domitian* set it up again, as *Eutropius* witnesseth, and esteemate *Otho* was not ashamed openly in a white surplest to perform those ceremonies; therefore *Lucan* checks the Romans for admitting such Egyptian irreligious ceremonies;

Nos in templa tuam Romana accepimus Ism;
Semideoque canes, & sistra jubentia ludus.

In Abato insula.
βελουεγ.
ορσια & πα.
αν βελουεγ.
εμια μινολ.
αυτα ηδη.
ου οι ια.
ερανα.
Theod. rer.
1. de fide.

Isidis anti.
quo quæ
proxima
surgit ovi
li. Juven.
Sat. 6.
Ovid. de
trist.
Eutrop. d.
Domitian.
Sueton. in
Othone.

Lucan. l. 8.

At

Et quem in plangens hominem testaris Osirim.

So *Martial* mocks *Selinus* for the like superstition.

*Hinc quoque deceptus Memphitica templa frequentat,
Assidet & cathedris mæsta juvenca tuis.*

And not only the Romans, but the Arabians, and Syrians, yea, the Hebrews were tainted with this filthy idolatry, for *Phagor* or *Baalphagor*, was the same *Osiris* or *Priapus*, as *Ferom* thinks, and *Isidor*, whose temple standing on the hill *Peor*, is called *Beth-Peor*, and *Chemosh*, *Jer.* 48.7. is by *Ferom* thought to be the same that *Priapus* or *Baal-Peor*. *Maacha*, *Abraham's* mother erected this Idol, and was chief Priestess her self of the ceremonies, as may be seen in Scripture: this Idol is by *Ferom* and others thought to be *Osiris* or *Priapus*, though not expressed in Scripture: now that they would not have the filthy secrets of this idolatry known, is plain by the placing of *Sigalion*, the god of silence, and divers Images of *Sphinx* about the altar of *Priapus* or *Ithyphallus*, for so the Greeks call him, as may be seen in *Greg. Nazianzen*, for *Piallus* signifieth a mans yard; *Ithyphallus*, the yard erected, as *Billius* sheweth upon that place of *Gregory*: *Phallogogia* was the carrying about of that Idol in their solemnities, as *Theodoret* writes. 9. The Egyptians having honoured the beast, into whose body they thought *Osiris* his soul was entred, at last drove him head long into a ditch, and so drowned him; thus God deals with wicked men, who are beasts in affections, he advanceth them to honours and riches, and at last for their wickedness and beastiality destroys them. Again, as these Egyptians did to their Oxe, so do Papists to their Host in the Eucharist, they adore it with divine honour, but as those drowned their god, so do these eat their god. 10. The Oxe which the Egyptians worshipped was black, and they gave him a black mark in the tongue, having the form of a beetle: there have been in all ages too many of these beetle-tongued, and beetle-headed black-Oxen, honoured and enriched above their betters, whose tongues notwithstanding are as black as their out-sides. 11. When they drowned the Oxe, they lamented up and down for the loss of him, nor would they shew any sign of comfort till they found another. I wish there were in us the same affection to recover the Image of God, which

we

we wilfully lost; but it was ridiculous, that they should lament for the loss of an Oxe, which they wilfully drowned; their tears were like those of the Crocodile their neighbours; such were the Jews, who murdered the Prophets, and then honoured them with rich tombs and monuments. 12. The Oracle of *Osiris* or *Serapis* was famous of old, thither people did resort to know future events; *Hannibal* consulted with it, and was deluded by it, after he had been overthrown by *Scipio*: so did *Germanicus*, out of whose hand *Apis* would not eat provender, which he offered to him; this signified his future slaughter, which was effected by *Piso*; this and the like Oracles were illusions of Satan, deceiving the people with ambiguous words and phrases, and sometimes telling the truth, to maintain the credit of his Priests, and his idolatrous worship; but these dark mists of Idolatry and mysteries of iniquity were driven away by the Sun of Righteousness, and when he began to speak, the Oracles grew dumb. The great image of *Serapis*, which had stood so many years in that famous temple of *Serapis* in *Alexandria*, was by *Theophilus* Bishop of that City, in the days of *Theodosius* utterly overthrown; the description and picture of which may be seen in *Boisardus*. 13. In the Feast of *Osiris*, the Egyptians used to burn lamps and candles all the night, by which they represented the Sunbeams, for by *Osiris*, as is said, they meant the Sun: or else this might be to shew, how *Isis* sought out the torn limbs of her brother *Osiris*; this feast is by *Herodotus* called, the burning of Lights: and from this the Jews learned their custom of burning Lamps on their festival days to the honour of *Herods* Nativity, of which *Persius*, so did the Romans, as *Tertullian* sheweth, and *Lactantius* sheweth also; *Accendunt lumina velut in tenebris agenti*: and *Tertullian* reproves the Christians for this ceremony of the Gentiles, whose superstitious Customs *Gregory Nazianzen* records, and amongst the rest, this of their lights, from these the Papists had their Candlemas. 14. The Gentiles used to sin securely, thinking to expiate all their wickedness, by some small present offered to *Osiris*, as a Goose, a Pye called *Popanum*, or such like trifle, which folly *Juvenal* laughs at;

He

*Ut veniam culpæ non abnuat, ansero magno
Scilicet, & tenui popano corruptus Osiris,*

The like madness may be seen among Christians, who sin securely all the days of their life, by oppression, tyranny, extortion, falshood, bribery, whoredom, murders, drunkenness, sacrilege, &c. thinking to appease Gods anger at last, by some small legacy for pious uses, *O curvæ in terras animæ, & coelestium inanes.* 15. How blind was the Gentile superstition, to worship *Osiris* for God; to erect so many temples to him, as there were torn pieces of his body? A goodly god, whom *Ptolomy* was forced to bring away by sea from *Pontus* to *Egypt*; who was torn to pieces by his brother, whose soul entred into a beast; whose death was so much lamented, as if God could die, or could be carried by sea, or torn in pieces, or live in an Oxe; and yet such a superstitious conceit they had of his divinity, that not only in their life-time were they at excessive cost in erecting temples to him, in maintaining his Sacrifices and Priests, but they strove also, by great sums of money, to be buried near him when they died; This superstition crept into the Church of Christ, when men desired to be buried in, or near the place where the Martyrs suffered: as if there had been more sanctity in those places, 16. The Egyptians lamented seriously at the loss, and rejoiced as heartily the finding again of *Osiris*, whereas indeed, as *St. Austin* sheweth, they neither lost nor found any thing: such are our joys and sorrows for the things of this life: we joy when we find wealth and honour, we sorrow heartily when we lose them; but in death we shall know, that our sorrows and joys have been for nothing: for the things of this life are indeed nothing, being but shadows and dreams, in regard of celestial and real happiness.

6. c. 10. Non desinunt omnibus annis, aut perdere quod inveniunt, aut invenire quod perdant, Arnob. l. 2. cont. gent.

CHAP. XIV.

P.

*PAN, FAUNUS, SYLVANUS,
SILENNUS, SATYR, &c.*

HE was the god of shepherds, and finder out of the Pipe or Cornet; red faced, horned like an Oxe, footed like a goat, rough and hairy on his thighs and legs.

The INTERPRETER.

1. BY *Pan* may be meant the Universe, as the word *pan* sheweth: therefore they feigned him to be begot of the seed of all *Penelopes* woers, because the world is composed of the seeds of all things, as the Poet sheweth:

— *Magnum per inane coacta*

Semina terrarumque, animæque, undæque fuerunt,

Et siquid simul ignis: — his red face shewed the colour of the heaven, his long beard signified the masculine virtue of the fire and air, in the production of things; he wore the spotted skin of a red Dear, to represent the starry heaven, his rough and hairy thighs and legs signified the roughness of the earth, with rocks, trees, bushes, herbs: by his shepherds crook in one hand may be meant that providence by which the world is guided: by the seven pipes in his other hand, is meant the harmonious motion of the seven Planets; he is painted also with wings, to shew the swiftness of the heavens motion. 2. By *Pan* some understand the Sun, for his horns signify the Sun-beams: and his crooked staff may shew the Suns oblique motion in the Zodiack; his long beard represents his beams which he casteth

casteth downwards, as the horns, his beams which he darteth upward ; with these he illuminates the upper regions, with those, the lower. His wings shew his swift motion; he is painted with a flowry or branched garment, to represent how the earth is cloathed with flowers at his approach ; he is the god of Mountains, Woods, and Groves, because in such places he was first worshipped ; and he is called the god of shepherds, because they first admired the Sun's motion, power, and beauty, and so gave him divine honours : or because shepherds being still abroad with their Flocks, stand most in need of his light and heat : he was chiefly worshipped by the *Arcadians* (*Pan deus Arcadia*) because that Country most abounded in shepherds, who called him the Lord of the Woods, or of the Universe rather, and because *Pan* was used to drive away Wolves, that they might not hurt the flocks, he was called *Pan Lyceus*, and to him was erected the *Lupercal* at *Rome*, and those festivities called *Lupercalia* ; and not only *Pan* but *Jupiter* also was called *Lyceus*, perhaps by both names they meant but one God. And in the same place, to wit, in *Lyceum*, a hill of *Arcadia*, *Bacchus* also was worshipped with *Pan* and *Jupiter*; *Evander* I find brought this *Pan*-worship into *Italy* from *Arcadia*, his Country. 3. *Pan* was much given to lust and venery, therefore they feign that he was begot of *Mercury* in the form of a Goat, and that he had the horns, beard, hairiness, and cloven feet of a Goat : perhaps they might signify that the Sun whom they meant by *Pan*, with his heat and influence being temperate, stirs up venery, and desire of procreation in all sensitive creatures, namely, in the Spring, when he cometh towards us, and his heat is moderate : then, as the Poet saith, all sensitive creatures feeling him, *In furias ignemque ruunt*. 4. He fell in love with the Nymph *Syrinx*, and the Nymph *Eccho*. *Syrinx* running from him, was turned into a Cane, by which they signified that *Bacchus* was the first inventor of the Pipe or Whistle which he made of Canes, and delighted most in that musick ; and his falling in love with *Eccho*, was to shew how shepherds who lived in woods and caves, (where the greatest *Ecchos* are most commonly) took delight to hear the resounding of their musick. 5. *Pan* and *Bacchus* were constant

constant companions, and they two subdued the Indians; to shew, I think, that Wine and Musick agree well together in chearing up of the hearts and drooping spirits of men, and we know that many men, besides Indians, are subdued by wine and musick daily. 6. *Pan* invented the Trumpet or Cornet for war, by the sound of which the Persian Army was so affrighted, not being acquainted with that sound before, that they ran all away : hence arose the saying of *Panick* terrors, when we speak of sudden fears : with such a fear were the Gauls under *Brennus* affrighted, when they came to spoil *Apollo's* Temple ; and because Cattel are oftentimes suddenly affrighted, the cause being unknown, the shepherds ascribed this fear to *Pan*. 7. The *Arcadians* maintained a perpetual fire in the Temple of *Pan* : by which they signified that *Pan* was the Sun, the fountain of heat and light ; or else that the natural heat of the body is the main cause of salacity or venery, of which *Pan* was the Type ; and because wine excites lust, and seldom do Wine and Venery part company, therefore they made *Bacchus* the Companion of *Pan*, and of the *Satyrs* ; and old *Silenus*, the father of the *Satyrs*, is always described drunk, *Hesterno inflatus venis, ut semper, Iaccho, Et gravis attrita pendebat cantharus ansa*, and still with a cup of wine in his hand ; and to shew that lust or wantonness consisteth not only in heat, but also in moisture, they feigned that *Pan* hath the Nymphs for his nurses, and not only was *Pan* himself worshipped among the Greeks, but the Goat also, whose Son he was, and whose shape and nature he so much resembled, was held in great veneration among them. And because Sea-men are most salacious, and so are such as feed most on flesh, perhaps for this cause they feigned that *Pan* was the god of Fisher-men. 8. *Pan* is said to be in love with the Moon, because fisher-men, and shepherds who have occasion to be abroad much in the night, stand much in need of the Moon-light, with which they are most delighted. Or if by *Pan* we mean the Sun, then he is said to be in love with the Moon, because of their monthly conjunction. 9. I suppose *Pan* might be some great man among the Grecians, as *Faunus*, among the Latins, but of a deformed shape, or in something resembling a goat ; such defor-

deformed men were called *Argipanes*; there are too many of these now, not resembling goats so much in their shapes, as in their qualities; suffering themselves, as they write of *Pan*, to be overcome by *Cupid*, and to be enslaved to their own lusts and affections. 10. By the *Satyrs*, they meant country clowns, or deformed hairy men, given to dancing, drinking, and wenching, who when they grew old and foolish, they were called *Sileni*; and are painted riding on an *Ass*, to shew that their gouty feet are not able to carry them, but are beholding to the *Ass* as wise as themselves, and more deserving doubtless, or else they would not have placed the *Ass* that carried old bald pated, flat-nosed, pot-bellied *Silenus* (for so *Lucian* describes him) among the stars; What shame and madness was it for the Gentiles to make gods of such deformed creatures? 11. I believe, *Silenus* was one who in his youth delighted much in Planting and dressing of Vineyards; therefore I think it is, that he was made foster-father to *Bacchus*; for which kindness *Bacchus* cherished him in his old age, for wine moderately taken is a cherisher and comforter of old age, and he deserves to drink wines when he is old, who will take the pains to plant them while he is young. 12. *Faunus* also is one of their country-gods, so called from *Fando*, speaking or prophesying; and his Wife was called *Fatua*, from prophesying, hence all that foretell future things, are called *Fatuarii*; and *Fatui* are such as speak inconsiderately: In all country places where there is an echo, there the *Faunes* and *Satyres* were said to dwell; and that disease which is called *Ephialtes* by the Greeks, by us the Night-mare, was thought to be sent by these *Fauni*; *Pliny* calls this disease *Faunorum ludibrium*. 13. *Sylvanus* the god of the woods; the son of *Faunus* and brother to *Sterculeus*, the god of dung, (for he that taught men first to enrich their grounds with dung, was also deified) he is called in Greek, *Θεὸς τῆς ὕλης*, the god of matter; for wood or timber is so called, and in Latin *matcria*, is wood fit for timber; he is called by *Horace*, *tutor finium*, the tutelary god of country bounds; perhaps because that hertofore countrys were bounded by woods, and by them separated one from another.

PANDORA, See PROMETHEUS.

PARCÆ

PARCÆ.

These were the three fatal Sisters, to wit, *Clotho*, *Lachesis*, and *Atropos*; the daughters of *Jupiter* and *Themis*, or, as others say, of *hell* and *night*; the one holds a distaff, the other draweth out the thread, and the third cuts it off.

The INTERPRETER.

BY these three Sisters may be meant the threefold state of man in this world.

1. Of his birth, therefore they are called *Parcæ à partu*.

2. Of the continuance of his life.

3. Of his death, hence one of them was called *Nona*, because man is brought forth the ninth month; the second *Decima*, because man lives ten times ten years, for an hundred years makes up the ordinary time of the most healthy mans life that is, which number notwithstanding few attain, but fewer exceed. The third was *Morca*, called also *Atropos*, for from the privation to the habit, from death to life, there is no returning by the course of nature, *Lachesis* draws out the thread, *Clotho* wraps it about the spindle, *Atropos* cuts it off.

2. By these three Sisters, they signified the three differences of time; *Atropos* is the time past, which cannot be revoked; *Clotho* the time present; *Lachesis* the time to come.

3. By these three Sisters, called also Fates or Destinies, they signified the secret decrees of God, concerning mans birth, life, and death, therefore they made them the daughters of *Jupiter* and *Themis*, or Justice, because nothing befalls to us in this life, but by the decrees of God, grounded on his Justice; and because we should not pry too much into these decrees, they feigned these three Sisters to dwell in a dark cave, and to be the daughters of night, and of *Erebus*, because his judgments are a bottomless deep, how unsearchable are they, and his ways past finding out: and because his decrees are immutable, therefore they made the Fates the daughters of necessity, into whose Temple at *Corinth* it was not lawful for any man to enter; intimating, as I conceive, that no man ought to search into the secret decrees of God.

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4. They

4. They write that there was such union and agreement between these three Sisters, that they never differed or fell out, I think by this they meant, that Gods decrees, however they may seem to be repugnant sometimes, yet they are not so indeed, but keep an admirable correspondency with each other, and an harmonious concord, which may be signified by the musical harmony which these *Parcae* kept singing together.

5. They write that these three Sisters were cloathed in white, and wore Crowns on their heads, and held fast an adamant distaff, reaching from one end of the World to the other: By this I conjecture they meant the innocency and candor of Gods decrees, their dominion and rule over all created things, their stability, solidity, perpetuity, and extent over all the World.

6. I read that these Sisters are called *Jupiters Scribes*, and that they were winged, and waited upon *Pluto* in hell: what can this else mean, but that by the divine decrees we know as it were by writing the will of God, and that the same decrees extend even to the punishing of the wicked in hell; and that the execution of them is swift, and comes flying with nimble wings upon the workers of iniquity.

7. The Gentiles understood neither the nature of God, nor his decrees when they subjected *Jupiter* himself to them, and made their gods unable to alter their Fates. We know that God in his nature is unchangeable, but yet his decrees are alterable; for what he decreed against *Niniveh* and *Ezekiah* was changed. 'Tis true, it is not in the power of man or Angels to alter them, *Non sollicita possunt curamutare rati stamina fusi*: but God is omnipotent and a free agent, and immutability is the Attribute of his Essence, not of his Decrees; therefore that doctrine of *Seneca* is Stoical, not Christian; *Non illa deo vertice licet, quæ nexa subcurrunt causis.*

PENELOPE.

She was the daughter of *Icarius* and *Peribœa*, the wife of *Ulysses*, who continued chaste twenty years together in her husbands absence, neither could she be drawn by her many women to violate her conjugal faith.

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The INTERPRETER.

1. She was at first called *Arnae*, that is rejected, because her Parents slighted and cast her off, for ἀρνηται is to deny or reject; but afterwards she was called *Penelope*, from the gennies or turkey hens, named *Meleagrides* and *Penelope*; for they fed her, being an infant, and exposed by her father into the sea in a Vessel. Here we have a notable example of Gods providence, who when father and mother forsake us, takes us up, and cherisheth us; and especially in his goodness seen towards infants, who cannot help themselves, as may be seen in *Moses* when he was cast into the river, and many others mentioned in prophane stories.

2. The reason why *Icarius* rejected his daughter was, because he misunderstood the Oracle, which told him that she should be ἀρχὴ καὶ κλέος, the modesty and glory of women, whereas he thought she should be the disgrace and shame of women: thus we see how all mischief in the world comes by false interpretations of Gods Oracles in Scripture, and misunderstanding in divinity.

3. *Ulysses* a man commended for his prudence, married with *Penelope*, the rare pattern of chastity and continence; to shew how well these agree, for wisdom and lust will never accord; because lust or venery is madness or folly, as the word shews ἀφροσύνη ἀφροσύνη.

4. Though *Icarius* with prayers and tears intreated *Penelope* to stay with him in *Lacedemon*, rather than to go to *Ithaca* with *Ulysses*; yet she preferred the dangers and troubles of the sea, and a strange barren country, to her own home, and her husband to her father; by which we see how the woman must forsake Father and Mother, and cleave to her Husband; and much more must every soul married to Christ, who is the wisdom of the Father, forsake kindred, riches, honours, ease, and all to follow after him.

5. *Icarius* would not bestow his daughter but upon a man that did excel both in wisdom and virtue; I wish all Parents did aim at this in matching their daughters, and not at wealth together, which too many do; by which means

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many good women are undone, and divers unhappy effects succeed upon such marriages.

6. In *Penelope* we have an excellent example of conjugal faith and chastity ; let all women learn of her to be loyal, faithful, and constant to their husbands in their absence, and to keep the conjugal oath and vow.

7. *Penelope* put off her importunate suitors by undoing her Web by night which she made by day ; for so she promised that when her work was at an end she would marry ; by this we see how needful it is for women to be employed ; no means so fit to preserve modesty as labour and employments ; whereas idleness is the Devils pillow, and the cause of so many whoredoms ; *Otiâ si tollas perire Cupidinis arcus*, as the Poet sheweth in *Ægyptus*, asking the cause of his adultery, answers, that he was idle, *Desidiosus erat*.

8. There is no virtue that becomes a woman so much as modesty, which *Penelope* expressed, when being solicited by her Father to stay with him ; and *Ulysses* leaving it to her choice, whether she would stay at home with her Father, or follow her Husband ; answered nothing, but covered her head with a vail ; by which her Father knew her meaning, that she desired to follow her Husband ; in memory of which fact, in the same place, the Image of the goddess *Modesty* was erected ; if once a woman cast off that vail of modesty she is lost, *Cui perit pudor, illam ego periisse puto*.

9. When *Eurynome* in *Homer* adviseth *Penelope* to wash her body, to anoint it, and to put on better garments, and to leave off her sad life ; she refused it, as things not becoming her modesty, not sitting that she should use any means whereby she might look pleasing in the sight of her wooers ; how much do the women of this age differ from *Penelope*, who spend most of their time in washing, painting and trimming of themselves ? *Dum moliantur, dum ornantur, annus est* ; by this they shew not only their pride and levity, but by such baits they draw inconsiderate men to lust and vanity.

10. Though *Penelope* had many importunate Suitors, and her husband stayed away twenty years from her, yet she continued constant, and at last was delivered by her husband coming home, who killed all these Suitors ; even though we have many Suitors, the Devil, the World, the

Flesh

flesh, or lusts and desires ; yet we must not hearken to them, but be constant to the end, and faithful to our Husband *Christ*, who though he hath been long from us, yet will return at last in an hour when they think not, and will slay all our enemies, and give them their portion with hypocrites.

PERSEUS.

HE was begot of *Jupiter* and *Danae*, whilst she was inclosed in the brazen tower, *Jupiter* transforming himself into a golden shower, and so falling into her bosom : when *Acrisius*, *Danae's* father heard this, he exposed both his daughter and her son in a Chest to the Sea, who were saved by a Fisherman ; afterward *Perseus* overcame the Gorgons, and cut off *Medusa's* head ; and delivered *Andromeda*, King *Cepheus's* daughter from the Sea-monster ; after divers other brave exploits, he was placed among the stars.

The INTERPRETER.

1. **P**erseus is called the son of *Jupiter*, because he was an excellent man and had done great and brave exploits in subduing the *Gorgones*, either wild beasts, or cruel women in *Africa* ; in warring with the *Ethiopians* : in rescuing of *Andromeda* ; in subduing the Kingdom of the *Argivi* ; in erecting a Colledge or Shool in *Helicon*, for which fact he was said to be placed among the stars, that is, extolled by mens praises unto the stars. 2. In that *Jupiter* in the form of gold gets within *Danae's* brazen tower ; we see, that no place is so strong to hold out where there is a golden key to open the gates, or a golden ram to batter the walls ; wherefore it is said that *Philip* of *Macedon* subdued more towns with his gold than with his sword. 3. *Perseus* was said to be begot of gold ; either because perhaps his hair was yellow, and of the colour of gold, or because his Mother was hired for gold to prostitute her body to *Jupiter*, or because his parents left him great store of wealth and gold ; which is as it were a second parent ; for poor parents bestow on their Children but the life of nature ; rich Parents bestow on their sons, the life of honour, and worldly delights ; for the life of a poor man in want, is little bet-

ter than death. 4. That *Jupiter* did fall into the lap of *Danae* in a golden shower, is but a fable; yet it is most certain, that the Holy Ghost descends into the hearts of the faithful, like a shower of rain, to make them bring forth the fruits of a good life, or spiritual Children to God. 5. When *Perseus* overcame *Medusa*, and her *Gorgons*, he covered his head with *Orcus* his Helmet, by which he was made invincible: he that will overcome the world and the *Gorgons* of envy and malice, must be content to live an obscure and private life; for no men are sooner overcome by such, than they that live in publick and eminent places. 6. The *Gorgons* which *Perseus* killed, are thought to be the *Basilisks*, a kind of beasts in *Africa* alone, which kill with their eyes called *Catoblepa*, because they look still downward; they are described by *Mela*, *Pliny*, and *Ælian*: If we will be like *Perseus*, good Souldiers indeed, and deserve a place among the stars with him, we must kill the *Gorgons* or *Catoblepa* within us, even those covetous affections that are still looking downward, and fastened on earth and earthly things. 7. *Perseus* was so brave and excellent a man, that not only was he himself made a constellation; but likewise his wife *Andromeda*, his Father-in-law, *Cepheus*, and his Mother-in-law *Cassiopeia*, for his sake; by which we may see, how one worthy person doth ennoble a whole Family. 8. *Perseus* could not obtain the fair *Andromeda*, until he had first killed *Medusa*, and then the Sea-monster: neither can we attain true content and happiness, until we have subdued the monsters of our lusts and affections. 9. Out of the drops of blood which fell from *Medusa's* head, which *Perseus* cut off, there arose multitudes of Serpents in *Africa*; this may represent the nature of heresie, which when it is slain by the sword of truth and of authority, yet out of it springs up new heresies, like so many serpents from the blood of *Medusa's* head. 10. Our blessed Saviour is the true *Perseus*, the Son of the true God, and of a pure Virgin, exposed in his infancy, and all his life after to many dangers; he hath subdued all our spiritual *Gorgons*, and hath delivered the Church his fair Spouse, from the Devil that great monster, who was ready to devour her; at last having conquered all his enemies, he hath ascended into glory, and there hath prepared a place for his *Andromeda* the Church.

PHAETON.

PHAETON.

HE was the Son of *Sol* and *Clymene*, who taking occasion by his Fathers rash promise, entreated and obtained of him leave to guide his Chariot for one day; but for want of strength and experience in him, the horses grew unruly, and ran so near the earth, that had not *Jupiter* struck him down with his thunder-bolt, the earth had been burned up.

The INTERPRETER.

1. BY *Phaeton* may be meant some fiery exhalations or Comet, which being near the earth, caused a great heat, siccity, or conflagration, for φαῖδων signifieth burning, and φαίνομαι to manifest or make clear. 2. *Phaeton* was an Astronomer, who spent much time in observing the course or motion of the Sun, therefore was called his Son; but dying before he could bring his observations to perfection, was said to be killed by *Jupiter's* thunder, for even the natural death of a young man seems to be violent. 3. *Sol* begot *Phaeton* of the Nymph *Clymene*, which is from κλυῖν to overflow; by this is intimated, that of the heat of the Sun, and of moisture, fruits are ingendered, which from their appearance or shooting out of the earth and tree, are called *Phaeton* from φαίνομαι appearing; at which time when the Sun is very hot, the trees also send out Amber or Gum; which is expressed by *Phaetons* sisters converted into trees, whose tears are turned into Amber.

4. He is said to be drowned in the river *Eridanus*, because commonly after great heat and siccity, follow great floods and inundations of water; or else because when the constellation *Eridanus* riseth, heat is abated, and great rains follow. 5. By young and rash *Phaeton* we see how dangerous a thing it is for a Common-wealth to be ruled by young, and rash heads, or such as want experience and judgment, a conflagration in that State must needs follow; therefore *Rome* made ancient men, called therefore Senators, to be their Rulers, and not young men; they knew by experience at *Cannæ*, what odds were between young rash *Flaminius*, and old staid *Fabius*, qui cunctando restituit rem; an

old mans shadow is better than a young mans strength, *Te-meritas florentis atatis, prudentia Senectutis*. 6. *Phaeton* Presumed too much upon his birth; thinking that he was able enough to rule the Chariot of his Father *Phæbus*, he being his own Son; 'tis madness to presume too much upon our birth and Gentry; many men being puffed up with such arrogant thoughts, have undone themselves and others. 7. The ruling of men, or guiding of a Kingdom, is *Ars artium*, and a work of no less difficulty than the ruling of *Phæbus* his Chariot; if we consider the obloquies, envies, fears and dangers to which Rulers are subject; if we consider the unruly and head-strong multitudes, whose heads are not easily kept in by the curb and bit of authority, no more than the Sun-horses were by *Phaetons* strength: if we consider the multitudes of Scorpions, Lions, Bulls, and other wild beasts, that is, fierce and cruel natures, whereof there be more in the state among men, than in the heaven among the stars; if we consider how much wisdom and moderation is required in a Governour, who must neither use too much his authority, for that is to mount too high; nor must he be too gentle and familiar, or use too much lenity, for that is to fall too low. 8. By *Phæbus* we see how dangerous a thing it is for Princes to make rash and inconsiderate vows and promises: which if they tend to the hurt or detriment of their Subjects, ought rather to be broken than kept; if *Phæbus* had either not promised or not performed what he promised, neither had the earth been burned, nor his son drowned. 9. Let younger men learn by *Phaetons* example not to trust much to their own heads: but to be advised and ruled by their Elders, especially their Parents, to whom they owe obedience: for want of which, they fall into many inconveniences, and are duly punished for their temerity. 10. In that *Phaetons* Sisters were turned into trees: we are taught to use moderation in mourning for the loss of our friends: for too much sorrow makes men stupid and senseless, and unfit to serve either God, or the country: such are rather trees than men: for the like excess in mourning, *Diomedes* his fellows were turned into Sea-birds: and *Phaetons* Kinsman *Cygnus*, into a Swan, men cease to be men, when their passions carry them beyond the bounds of reason; or else by this conversion of

Diomedes

Diomedes his fellows, and of *Cygnus*, may be meant, that when great men, or Princes fall into any misfortune, their fellows, friends, and kindred, become birds, and fly away from them: this was *Jobs* case, *Dauids*, and many more, and such friends did King *Alphonfus* compare to Sea-Mews that fled about his Gally, whilst he had meat to feed them; but when that was spent they fled away.

PLUTO, PLUTUS.

HE was the Son of Saturn and Ops, the brother of Jupiter and Neptune, the god of hell, and of riches, who ravished Proserpina, the daughter of Ceres, while she was gathering of flowers, and carried her away in his black coach to Hell.

The INTERPRETER.

1. WHEN *Saturns* three sons shared his estate amongst them, Hell by lot fell to *Pluto*, that is, some Mines under ground of Metal fell to his share, by which he grew rich, therefore was called the god of riches. 2. *Pluto* was *Saturns* Son, the foster-child of peace, the brother of *Jupiter*, *Juno*, and *Neptune*, to shew, that time, peace, a temperate climate, and air, and likewise the Sea, and Navigation, are the chief causes or occasions of riches. 3. As *Jupiters* thunder-bolt hath three points, *Neptunes* Scepter, three forks, or teeth; so *Pluto's* dog had three heads, to shew that either of these three gods hath a threefold power, to wit, in heaven, earth, and hell. 4. *Pluto* had a three-headed dog to guard him, and keyes also in his hand, to shew that rich men are careful to guard their wealth under many locks and keyes: and they want not their Masters to guard their houses: *Centum ferratis limina portis addita centenis ferrea claustra seris, Custodesque canes, &c.* 5. By *Pluto* may be understood the Sun, who is called the god of Wealth of *πλούτης*, because all wealth, as well that which is on the superficies of the earth, as also that which is in the bowels of it, is begot of the Suns light and influence. 6. He is called the god of hell, in relation to his being under the earth, when he shines among the Antipodes, who is said to ravish

Proserpina.

Proserpina, that is the feminal vertue which is in herbs, trees, plants, and corn, which in Winter when the Sun is far from us, lieth hid in the bowels of the earth. 7. *Plutus* or *Pluto* is painted with wings when it goeth from us, but he haults when he comes to us, to shew that wealth is slow in coming, but swift in departing; for it flies away with the wings of an Eagle, saith *Solomon*; again, wealth comes to good and conscionable men but slowly and haulting; but to cheaters, extortioners, oppressors, lyers, and perjurers, wealth comes flying; his black horses coming galloping to them. 8. *Pluto*, as he is taken for death, or the grave, is blind, because death is no acceptor of persons; rich and poor, Kings and beggars, Philosophers and Dunces are all alike to him, *divesne prisco natus ab Inacho nil interest, & infima de gente, sub dio moreris, victima nil miserantis Orci*. 9. *Pluto* had a Helmet called *Orci galia*, which whosoever wore, became invisible and free from danger; this was worn by *Minerva*, when she fought against the *Trojans*, that she might not be seen by *Mars*. I think by this Helmet may be meant the Grave or Coffin, by which the dead are made invisible to us, and by it they are defended from the injuries of beasts and birds. 10. The Cypress tree was dedicated to *Pluto*, and with the leaves of it he was wont to be crowned, to shew the nature of death; for as this tree being cut down never buds or grows again; so neither do the dead rise again, by the course of nature, therefore this tree was much used in funerals, and chiefly because of its strong smell, fit to keep off the stench of the dead bodies while they were burning; of all the wealth that a rich man enjoys, this tree only, saith *Horace*, shall accompany him to his Urn; *neque harum quas colis arborum te, præter invisas cypressos, ulla brevem dominum sequetur*. Why *Pluto's* head was crowned with *Narcissus*, I know no reason, but because of its strong smell, and because the seed thereof is black. 11. *Pluto* was called the god of the departed manes or ghosts, because he first found out the way of burying the dead, who before lay unburied, as also perhaps he found out the funeral obsequies or ceremonies of burials, with which only *Plutus* or rich men are honoured; for the poor man is free from such vanities. 12. 'Tis not without cause that the same who is god of hell, is also god of riches; for the riches, gold, and silver, which

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we so much sweat and labour for, are near hell in the bowels of the earth, *In ipsâ sede manium opes quarimus*, saith *Pliny*; besides, covetous rich men have a hell within them, if we look upon their cares, and fears, their watchings, and toylsome labours; besides the checks of an evil conscience; so that *Pluto* is, in *Plautus*, hell, or *Orcus* hath his Throne in the rich man's mind; there is the three headed *Cerberus* continually barking, and the *Furies* continually torturing of him, *Suum quodque scelus agitat, amentiaque afficit; sua quemque fraud, & suus terror maxime vexat*. 13. Some make *Pluto* and *Plutus* different gods; and they will have *Plutus* to be the Son of *Jason* and *Ceres*, and he was more worshipped than any other god: *Ceres* is Corn, and *Jason* from *ιατρῆς*, to heal. We know that plentiful Crops make rich Farmers; and the practice of Physick hath enriched many, *Dat Galenus opes*; and I am sure no god is now held in so much veneration as wealth, *πάντων θεῶν τιμῶσι μάλιστα*. In pretio pretium. 14. *Pluto* is called by *Homer* ἀμελίχ & implacable, ἀδάμας & unconquerable, ἐχθρῖος & most hateful; both to shew the nature of death, which is inexorable, and therefore hated of all, as also the quality of a rich miser, who is odious to all men, even to those that are nearest to him, *Non horum saluum te vult, non filia*. 15. They write that *Pluto* trembles where there is any earthquake, fearing lest the earth should cleave, and so let in the light upon him, which he hateth; *Trepidant immisso lumine manes*: this expresseth the nature of wicked men, who hate the light, because it manifesteth their works; such delight in darkness rather than light; and such was our condition before Regeneration, we delighted altogether in the works of darkness, as *Pluto* did in black sacrifices, and night ceremonies, for it was not lawful to sacrifice to him by day, therefore *Aeneas*, *Stygio regi nocturnas inchoat aras*. 16. *Pluto's* attendants in hell are the three headed *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parcae*, or fatal Sisters, these do shew the company of rich misers, who by unlawful means get wealth; they have within them a three-headed dog still barking, the three *Furies* still raging, the three *Harpies* still craving, and snatching, and the three fatal Sisters measuring out their life; which oftentimes

oftentimes *Atropos* cuts off before they live out half their days. 17. To *Pluto* they give keys, by which he locks the gates of hell, that none may return thence: but they were deceived, 'tis only *Christ* that hath the keys of hell and of death, he openeth and no man shutteth, &c. he will open the adamantine gates of death in the last day for us, & hath already opened for himself, when he arose the third day breaking through the bars of death: for it was impossible that the chains of death should detain him. Who will see more of *Pluto*, let him look upon the word *Ceres*.

P R I A P U S.

HE was the son of *Bacchus* and *Venus*, begot by him, when he returned from the *Indies*, for then *Venus* fell in love with him, and crowned him with roses: but when she was brought to bed of *Priapus*, he was so deformed a child, because of *Juno's* enchantments, that *Venus* slighted him, he was the god of gardens.

The INTERPRETER.

1. **P***riapus* is begot of *Bacchus* and *Venus*, because wine and lust are the main causes of procreation. 2. *Venus* fell in love with *Bacchus*, after his return from the *Indies*; to wit, when he was idle; for while he was employed in his expedition against the enemy, he had no thoughts of *Venus*: this was *David's* case when he fell in love with *Bathsheba*. Love is the employment of idle people, *otiosorum negotium*. 3. *Bacchus* returned a Conquerour from *India*, but is conquered by *Venus*, he is indeed no Conqueror that cannot conquer himself; this was the case of *Hercules*, *Plus tibi quam Juno nocuit Venus*. 4. *Bacchus* is crowned with roses when *Venus* fell in love with him, to shew, that sweet smells are provocatives to lust, especially the rose, which therefore was consecrated to *Venus*. 5. *Priapus* was a misshapen, deformed child, thus God doth often punish the inordinate lust of the Parents with the deformity of their Children; and so they are punished for their Parents sins. 6. In *Juno* we see the malice of a woman that is jealous of her husband, she cares not what mischief she doth, so she may be revenged on her husband; because she knows not how

how to be revenged upon *Bacchus*, *Jupiters* bastard Son, she doth what hurt she can to *Bacchus* his child. 7. *Priapus* was called the god of Gardens, because he was the Son of *Bacchus*, that is of the Sun, and of *Venus*, that is of moisture, to shew that all trees, herbs, fruits, and plants are ingendred and maintained by the Suns heat, and their radical moisture. 8. In that *Venus* was ashamed of her own child we may see, that however lust and other sins may seem pleasing for the present, yet they bring forth in the end nothing but shame and confusion. 9. *Venus* fell in love with *Bacchus*, and so begot *Priapus*: it is a dangerous thing for women to love wine, the fruit thereof must needs be deformed: wine hath caused many a woman to lay aside the vail of modesty. 10. Some make *Priapus* the son of the Nymph *Nais*, others of *Chion*, which signifieth snow, by which I believe they meant, that moisture in Summer, and snow in Winter, by keeping in the natural heat of herbs and plants, are the causes of fertility. 11. In that *Venus* forsook her child, she represents the nature of a whore, who proves an unnatural mother, more regarding her own filthy pleasures, then the welfare of her child. Other things may be here written of *Priapus*, but for modesties sake I forbear them, not thinking them worthy of Christian ears, and to use *Lactantius* words, *Priapum non deinde, ne quid appareat risu dignum*. l. 1. de falsa Religione.

P R O M E T H E U S.

HE was the son of *Japetus* and *Themis*, who having made a man of clay, by *Minerva's* help got up to heaven, and there he stole some fire from the Sun, and with it put life into his man: for which *Jupiter* was angry, and sent *Pandora* with a box full of miseries and mischief, and withal bound *Prometheus* to the hill *Caucasus*, where he had his heart every day eaten up by an Eagle, and renewed again.

The INTERPRETER.

1. **B***y Prometheus* perhaps may be meant a wise Father, who begets a stupid and foolish Son, *Idum & molle lutum*: such a father is fraughted with more griefs, than

then *Pandora's* box was with mischiefs; especially if his son be not bettered, and spiritually enlivened by the Cœlestial fire of wholsom admonitions, then is his Fathers heart eat up by cares, as *Prometheus's* heart was by the Eagle. 2. *Prometheus* perhaps was the first Statuary or Image-maker, which expressed a man to the life, as if he had animated it with Cœlestial fire; which Image gave occasion to *Pandora's* box of mischief to flee abroad: for it occasioned Idolatries and the mischief that followed on it; and because God was highly offended at it, he hath oftentimes punished both the Image-makers and worshippers with cares, doubts, and fears, and receiving no comfort or satisfaction from their Images. 3. By *Prometheus* I think may be fitly understood a wise Doctor, or spiritual Pastor, who animates men that are by nature but clay, with the Cœlestial fire of divine truth, for which work he is oftentimes rewarded by wicked men with *Pandora's* box of afflictions, and hath his heart continually eaten up with cares. 4. *Prometheus* might be an Astronomer, who continually looking on the Cœlestial fires, that is the Stars, and observing the Sun's motion upon *Caucasus*, was said to be tyed there, and to have his heart eat up by the Eagle of cares and study (*ἄλγος cura.*) 5. By *Prometheus* the Gentiles might understand God himself, who by *Minerva*, that is, by his wisdom made man of clay, and breathed in him the breath of life, which is the Cœlestial fire they speak of; but *Jupiter*, that is God (for they gave him divers names) was angry; for so we read, that *He repented he had made man*, and laid upon him divers miseries, diseases, and cares, with which his heart is eat up in the day time, but is renewed by sleep and rest in the night. 6. Some make an Historical sense of this fiction, understanding a certain King, in whose Country the River *Aquila*, so called from its swiftness, overflowed the whole Land: this caused great dearth and mortality amongst his Subjects, which were the occasion of his miseries and cares; but *Hercules* cut the River, and so was said to kill the Eagle, and freed both the Country of water, and the King of his cares. 7. *Adams* perfections may be here understood; for he was quickned by *Prometheus* (*πρωμιθεα*) that is Providence, and *Minerva*, that is wisdom; and this Providence or *Prometheus* was the son of

Themis,

Themis, that is, it was derived from his original justice; on him likewise was bestowed pardon, that is, all gifts or perfections: but as soon as he had preferred the voice of the woman to the voice of God, of *Prometheus*, he became *Epimetheus*; he lost his wisdom, providence, and other perfections, and so by the event, and woful experience, he began to grow wise again. 8. In that *Prometheus* fell into so many troubles and miseries by putting life into this man of clay, this may shew us that men begin to have their life full of cares and troubles, when they begin to have children; the man that lives a single life is free from *Pandora's* box, and the devouring Eagle. 9. God is the true *Prometheus*, saith *Tertullian*, *Qui blasphemis lacinatur*, who having made man of clay, and having put an heavenly fire into him, he is worse used by him than *Prometheus* was by the Eagle; for the Eagle, not the man which he made, pickt his heart; but the man that God made doth continually wound him with his sins and blasphemies. 10. Man may be called *Prometheus*, for he is of all sublunary creatures the most prudent and provident; and by the special providence of God he was created: Gods providence also is most of all seen in mans preservation, and no creature subject to the mischiefs of *Pandora's* box, and the Eagle of cares, as man is: which is the reason that man in Hebrew is called *Enosh*, and miserable Mortals by *Virgil* and *Homer*. 11. *Prometheus* was a Philosopher, who was said to steal fire from heaven: because he was a curious observer of Lightning, Comets, and other fiery Meteors: and was the first that found out the use of fire among men, for which he was honoured after death with sacrifices, altars, and festivals, in which men did run with light torches in the night: which custom also was observed in the feasts of *Vulcan*, because he was the god of fire: and of *Ceres*, because she sought out her daughter *Proserpina* with torches. 12. The same fire that gave life to *Prometheus* his man, occasioned also burning Feavers, which destroy man: *Hor.*

*Post ignem æthereâ domo
Subduſtum, macies, & nova febrium
Terris incubuit cohors.*

Thus the natural heat preserves the life whilst it is temperate; but when it exceeds this temper, it destroys our life.

13. *Prome-*

13. *Prometheus* made up his man of the parts of other creatures, and so of their qualities also; intimating that man hath in him alone the evil qualities of all the beasts; the Foxes craftiness, the Goats wantonness, the Bears or Wolves cruelty, the Lions anger and fierceness: *Pro omnibus animalibus, homo est pessimum animal.* 14. *Lucian. lib. de Sacrif.* writes, that *Prometheus* was nailed to a Cross on the hill *Caucasus*, where his heart was picked by an Eagle, only for the love he carried to man; I am sure our blessed Saviour, who is the true *Prometheus*, was nailed to the Cross upon mount *Calvary*, where his heart was divided by a lance, only for the love he bore to man he was his enemy.

PALÆMON See **INO**, **OCEANUS**, **NEPTUNUS**.
PALLAS, See **MINERVA**. **PANOPEÆ**, See **NYMPHÆ**.
PARIS, See **HECUBA**, **HELENA**, and **VENUS**.
PARTHENOPE, See **SYRENES**. **PASIPHÆ**,
 See **DÆDALUS**, **MINOS**, **MINOTAURUS**. **PATROCLUS**,
 See **ACHILLES**, and **HECTOR**. **PÉGASUS**,
 See **BELLEROPHON**. **PELIA**, See **MEDÆA**.
PELOPS, See **TANTALUS**. **PENATES**,
 See **LARES**. **PHÆDRA**, See **HIPPOLITUS**.
PHILOMELA, and **PROGNE**, See **TEREUS**. **PHINEUS**,
 See **BOREAS**. **PHOEBUS**, See **APOLLO**.
PHORCUS, See **OCEANUS**. **PHRYXUS**, See **HELLE**,
 and **MEDÆA**. **PIERIDES**, See **MUSÆ**. **PINARIUS**,
 and **POTITIUS**, See **HERCULES**. **PERITHOUS**,
 See **THESEUS**. **POLLUX**, See **CASTOR**. **POLYPHEMUS**,
 See **CYCLOPES**. **POLYXENA**, See **ACHILLES**.
PORTUNUS, See **INO**, and **OCEANUS**. **PRIAMUS**,
 See **HECUBA**, and **HECTOR**. **PROSERPINA**,
 See **CERES**, **PLUTO**, **HECATE**, **LUNA**. **PROTEUS**,
 See **OCEANUS**. **PYLADES**, See **ORESTES**.

PROTEUS.

HE was a sea god, and son of Oceanus and Tethys; he was Neptune's heard-man, seeding his sea-calves; a great Prophet also, and one who could transform himself into all shapes, as he did when he was in love with Pomona, whose good will he could not obtain, for all his transformation; but at last

last returning to his own natural shape, he lay with her notwithstanding her own consent.

The INTERPRETER.

1. **P**roteus was King of *Ægypt*, a wise politick man, and a great Prophet, therefore he was said to change himself into all shapes; wisdom, policy, and fore-knowledge, are gifts very requisite in a Prince; and if he will govern his people well, he must change himself into many shapes; he must sometimes put on the shape of a Lamb, sometimes of a Lion; he must be water to cool and refresh the good, and fire to scorch and burn the wicked; *Anguis erat, modo te faciebant cornua taurum*, he had need have the strength of a Bull, and wisdom of a Serpent; for, to rule men is *ars artium*. The saying was, he that cannot dissemble, cannot govern; yet Princes must take heed of dishonourable and impious dissembling, for which *Julian* was branded by *Greg. Nazianzen*; but his policy must be grounded on justice and honesty: besides, it is likely that *Proteus* was skilful in all kind of Learning, especially in Philosophy, whereby he knew the natures of all things; such a *Proteus* was *Solomon*, who knew the natures of all Vegetables, from the Cedar to the Hyssop: and surely Learning is not only an ornament, but of infinite use in a Prince; therefore the greatest Princes have been the greatest Scholars, witness *Ptolemy*, *Avicenna*, *Alphonſus*, *Cæsar*, *King James*, and many others; and perhaps *Proteus* was an Orator, or eloquent Prince, who was able, by his tongue to set a shape upon any thing; and surely eloquence is of exceeding use in a Prince, as may be seen in *Hercules Gallicanus*; who drew men after him by small strings, reaching from his tongue to their ears; and so a Prince that is eloquent is able with *Alcibiades*, to carry men up and down, like Pitchers, by the ears, and, with *Tully*, to guide a State, and move it, as a Helm doth a Ship; briefly, a Prince ought to be a *Proteus* in Rhetorick, Philosophy, Policy, and Wisdom, that with the Apostle he may become all things to all men, that he may gain some.

2. *Proteus* was a Prophet who could foretell future events, but this was by a Diabolical Art, by which also he could assume so many shapes, if not really, (for that is more than

ovit ne- Satan can do) yet in shew and appearance by deluding the
e omnia eye: one of his famous Oracles was, that which he gave to
tes, quæ Jupiter, Meddle not with *Thetis* bed, for her son will be
ut, quæ greater than his father; which fell out to be true in *Achilles*
erint, who was greater than his father *Peleus*, this Oracle made
a mox *Jupiter* abstain from *Thetis*, fearing lest he might be served
entura by his son, as he served his father *Saturn*. 3. *Proteus* was King
abantur. of *Carpabus*, an Island in the Mediterranean sea, having be-
ing. Boif. fore been Prince of *Palene* in *Thessalia*, and at last by reason
Pro. of his wisdom chosen King of *Ægypt*, where he reigned with
roteaque much justice; which made him so beloved, that he was deified
mbiguum by his people; one great act of justice was in restoring to
baris re- *Menelaus* his wife *Helena*, and all the wealth which *Paris* had
erebat ab surreptitiously taken from him. 4. In *Proteus* his time fell
ntris. Huc out a great flood in *Ægypt* or deluge, much like to that
exisse vias flood in *Achaia*, under *Ogyges* and that under *Deucalion* in
lac. l. 2. *Thessalia*; of this Egyptian flood *Lucan* speaks:

Argon.
δεορ μ
ικαυ νή-
Eurip.
Helene.
Luc. l. 10.
πολύμορ-
ων πρῶ-
τος ποί-
ησάμενος.
n fac. quo
eneam
vultus mu-
antem
Protea no-
lo? Horat.
πολύμορ-
ος, ἐπε-
είχετο,
ἰδμελέη,
πολυδί-
δαλον εἶδος
εἰμείβων
πολυβόπος

*Tunc claustrum pelagi cepit Pharum, insula quondam
In medio stetit illa mari, sub tempore vatis
Protheos.*
This perhaps might occasion the fiction that *Proteus* was
the son of *Oceanus* and *Tethys*, and that he was a sea-god,
and fed the *Phocæ*, or sea-calves, for so the *Ægyptians*
may be called, living in the waters, and Kings are called
feeders or shepherds; or else because he having drowned
himself, for grief that *Hercules* had killed his two Sons,
out of pity his Subjects made him a sea-god; or else, be-
cause he was a skilful sea-man, and so were his people,
therefore he is said to feed the sea-calves. 5. *Proteus* may
resemble a Sophister, or a man slippery in his words, faith,
and actions, or a flatterer; all which change themselves into
all shapes and humours, and we know not where to have
them, or how to hold them; so *Lucian* calls *Jupiter* more
changeable than *Proteus*: such kind of men by the Greeks
are called *στροφῶται*, hard to be laid hold upon, so as we
know not with what knot to tie them; and the Epithets
that *Nonnus* gives to *Proteus*, may be fitly applied to them,
for they are many-shaped, party-coloured like Panthers,
deceitful making many shews, or changing many faces,
having many turnings; and as all these that I have named
are like *Proteus*, so none are more like him than bad deb-
tors

tors, who use no means unattempted to avoid payment: *Fit subito*
if you demand the debt, or sue them, either they turn *fit subito*
themselves into Bores, Tygers, Dragons, and Lions, ready *fit subito*
to flie in your faces, or else like water; they slip out of your *fit subito*
hands and bands too; so that no bands can hold them, if *fit subito*
they be dishonest, and changeable like *Proteus*: Such vari-
ous, inconstant, and fluctuating dispositions, will never *fit subito*
prove true friends, as *Plutarch* sheweth; for friendship re-
quires a stable and unchangeable disposition, which wicked *fit subito*
men have not, and there is no greater mark of an evil *fit subito*
mind than inconstancy, saith *Seneca*; therefore among the *fit subito*
many ill qualities of *Catiline*, this was one, that he was va-
rious, as *Salust* sheweth. So then as the first matter is void of *fit subito*
all forms, yet capable of all, so are these *Proteus*-like dis-
positions, they are void of all true love and friendship, yet *fit subito*
are ready to entertain all, to be sober with civil men, to be *fit subito*
drunk and rude with the debauched. 6. *Proteus* is the same *fit subito*
that *Vertumnus* among the Romans, and he was held to be
the god of mens thoughts, therefore was he so changeable, *Vertumnus*
for I am sure they are: neither was there any god that had *Vertumnus*
more Images erected to him, then *Vertumnus* had, to shew I *Vertumnus*
think, that there is nothing more unconstant and various *Vertumnus*
than mens thoughts and actions; and because Merchants do *Vertumnus*
often turn their wares, *Vertumnus* was held to be their god, *Vertumnus*
therefore *Horace* joyns him with *Fanus*; and they who could *Vertumnus*
not rule or master their own thoughts, were said to be born *Vertumnus*
in *Iniquo Vertumno*; some think that he is so called from turn-
ing the lake *Currius* into the river *Tibris*, whose festival was *Vertumnus*
observed in *October*, and called from him *Vertumnalia*. Sure *Vertumnus*
that month was fittest for him, seeing he was also the god *Vertumnus*
of ripe fruits, and is said to be in love with *Pomona*, to ob-
tain whose good will, he changed himself into all shapes, *Vertumnus*
but could not prevail till he returned to his own shape *Vertumnus*
again. By *Vertumnus* may be meant, the year, *In se vertens*
returning into it self; it begins from the middle or end of *Vertumnus*
September, and is subject to many changes and alterations *Vertumnus*
before it comes about; every month it assumes a new shape, *Vertumnus*
but no shape pleaseth *Pomona*, the goddess of ripe fruit, so *Vertumnus*
well as the years old and first shape it had in *September* and *Vertumnus*
October; for though he looks more lovely in the spring *Vertumnus*
than at any other time, therefore the first flowers of the *Vertumnus*
gardens.

Rosin ant. Gardens were offered to him, as *Columella* shews; yet in the
l. 2. c. 20. Autumn he was fittest for *Pomona*. 7. It is thought by some,
Chart. de that *Vertumnus* was an ancient King of *Tuscia*, who taught
imag. deo- his people the way of planting Gardens, Orchards, and
rum. Vineyards, and the manner of cultivating, inoculating, and
 pruning of Trees; therefore he was painted with a pruning
 hook in one hand, with ripe fruits in the other, and a Gar-
 land of flowers on his head; and this *Propertius* seems to
 confirm:

Quid mirare meas tot in uno corpore formas?

Accipe Vertumni signa paterna dei.

Tusculi ego, Tusculis orior, nec pœnitet inter
Prælia Volscinos deseruisse focos. And shortly after,
Prima mihi variat liventibus uva racemis,

Et coma lactenti spicæ fruge tumet.

Hic dulces cerasos, hic Autumnalia pruna

Cernis, & astivo morarubere die, &c.

Nec flos ullus hiat campis, quin ille decenter

Impositus fronti languat ante meæ.

Propert.
l. 4.

8. Whatever *Proteus* or *Vertumnus* was, I am sure he could
 not be a god; for nothing is more unbecoming God than
 mutability, seeing with the true God there is no variable-
 ness nor shadow of turning, immutability being one of his
 chief Attributes: *I am the Lord, and change not.* 9. Let rich
 Ladies take heed of such Suitors, as *Vertumnus* was, who
 change themselves into all shapes to obtain their good
 wills; let them put on the resolution of *Pomona*, who liked
Vertumnus best in his own shape: a plain honest man,
 who is constant in his ways, is to be preferred to those,
 whose whole practice consists in changing of Language,
 manners, and Clothes, and indeed in all ways of dissimu-
 lation. 10. *Proteus* was thought to be the first god, as his
 name sheweth: therefore *Orpheus* calls him the first born,
 by which they meant the first matter, which is capable of
 all forms; from this arose the fiction of *Proteus* his many
 shapes: and because *Thales* held water to be the first matter
 or principle of all things, therefore *Proteus* was made god
 of the Sea, and *Vertumnus* the god of Orchards and ripe
 Fruit, which without moisture can neither have being nor
 maturity: hence the Romans placed the image of *Vertum-*

πρῶτον
πρωτογενῆς

nus

nus near the Image of *Tiberius*, to shew how plants, flowers
 and trees, prove by moisture.

CHAP. XV.

R

RHADAMANTHUS, See *ÆACUS*.
RHEA, *CYBELE*, *IDÆA*, *BERECYNTHIA*,
TELLUS, *VESTA*, *PHRYGIA*,
DINDYMENE, *OPS*, &c.

Rhea was the daughter of *Cœlum*, her mother was *Terra*
 or *Vesta*; her husband was *Saturn*, she was the mother
 of all the gods.

The INTERPRETER.

1. **BY** *Rhea* is meant the earth, from (ῥέω) flowing because
 she flows with all good things: or rather, as I think,
 because all rivers & springs of water are continually flow-
 ing within her, and upon her: she is called *Ops*, from wealth
 or help, because she affords all wealth, and is still helping
 of us: *Cybele* is from the Cymbals which she found out, or
 from a hill of that name, so from the hills on which she was
 chiefly worshipped, she is called *Idæa*, *Phrygia*, *Berecynthia*,
Dindymene, from her stability she is called *Vesta* (*vi sua stat*)
 or *à vestiendo*, from clothing: for she is richly clothed with
 herbs, grass, flowers, trees, &c. She is also called, the great
 mother; for we are all from the earth; therefore as soon as
 children were born, they were set down upon the ground, as
 it were in their mothers lap; she feeds and clothes us and
 receives us being dead into her lap again, and so covers us,

E b 3

2. *Rhea*

2. *Rhea* was painted like an ancient Matron, cloathed in a branched and flowry garment, with a Crown like a Tower on her head, with a Scepter in one hand, and a key in the other; these did signify the earths antiquity; her flowry superficies; her circular or round figure; her strength in supporting so many Towns and Cities; her dominion over all living creatures, for the earth in their composition is most predominant; and her key doth shew, that sometimes she is open, as in the Summer and Spring, when all plants and trees bud out of the earth, and sometimes shut, as in the winter; round about her were *Corybantes* in their arms, to shew, that all quarrels, wars, and taking up of arms, is for her, or for small portions of earth:

Partimur ferro, mercamur sanguine fuso:

Ducimus exigua glebae de parte triumphos.

Her chariot was drawn with Lions; by which I suppose may be meant the earthquakes, for as it is a fearful thing to sit in a chariot drawn with Lions: so is it to be in houses while the earth is shaking; or else by this they would shew the dignity of the earth; for it was fitting that the mother of the gods should be drawn by the noblest of the beasts; & withal, as I conjecture, to teach us that reasonable creatures should not be stubborn and rebellious to their Parents, seeing the fierce Lions submit their necks and backs to their common mother the earth. 3. A Sow was sacrificed to *Rhea*, to shew the fertility of the earth, for the Sow is a fruitful creature: in her sacrifices also her Priests used to beat brazen drums, to express the noise of winds, and tumbling of water within the hollow parts of the earth, *Non acuta sic gemitant Corybantes ara.* 4. *Rhea* was *Saturns* wife, because as she is the Mother of all corruptible creatures, so time seems to be the Father; for all things by the earth are produced in time. 5. *Rhea* was the daughter of *Cælum* and *Terra*; by *Terra* I think may be meant the Chaos, out of which by the influence of heaven, or rather by the God and maker of heaven, the earth was produced. 6. Seeing the earth is the mother of the gods, Kings and Princes have no great reason to brag of their pedigree; for they are but from the earth; therefore why should earth and ashes be proud? *Pyrrhus* was not ashamed to light from his horse, and to kiss the earth, acknowledging her to be his mother: this *Job* a King

King confesseth, when he saith, that he came naked out of his mothers womb, and shall return thither again. 7. *St. Austin de Civit Dei. l. 2 c. 4.* reproves the Gentiles of his time, who in their festivals, called *Megalesia*, did use to carry the Image of *Cybele* in solemn procession, and wash it in the river, in the mean time lasciviously abusing with scurrilous speeches, and such ribaldry and irreverence, the mother of their gods, as they would be ashamed to utter in the presence of their own earthly mothers: *Quæ sacrilegia, si illa erant sacra? Aut quæ inquinatio, si illa lavatio?* May we not as justly complain of the Christians of our time, who worship him in outward ceremonies, but defile and abuse him with their wicked lives, and many times in his presence speak, and do that which they dare not do in the sight of men? 8. The Gentiles could acknowledge *Rhea* to be a Virgin, and yet the mother of all the gods; what reason then had they not to acknowledge *Mary* to be a Virgin, who was the mother of the true God? 9. The Priests of *Cybele*, called *Galli*, from the river *Gallus* in *Phrygia*, used to geld themselves, and with sharp knives to cut and slash their own flesh: what reason then have Papists to brag of their devotion and zeal on good-friday in whipping of themselves, or in their vow of voluntary chastity? Is not gelding more than forbearing; and wounding with knives more than whipping with cords? 10. I wonder not why the Gentile gods were so cruel and savage, and delighted so much in shedding of mans blood; for I find that *Cybele* their mother was nursed in her infancy by wild and ravenous beasts. 11. *Cybele* fell in love with one *Atys*, a young man, and was deflowered by him; but he being slain by her fathers command, she ran mad out of his house, with dishevelled hair, with a drum and a sife; in memory of this her Priests used drums and sifes in their sacrifices: by which we may see what gods they were, who had such a mother; and what Religion that was which worshipped such deities: and how much are we bound to God, who by his Son our Saviour hath delivered us out of this spiritual darkness, slavery, and tyranny of Gentile idolatry; into the light and liberty of the Gospel, and knowledge of the true God. 12. The same *Cybele* which was mother of the gods, was mother also of the Gyants and Titans that were enemies to the gods; even so the same earth that produceth

nourishment by which we are maintained; yieldeth also poyson by which we are destroyed; so the same Church that affordeth holy men and Sons of God, affordeth also wicked men and sons of Satan, as was typified by *Rebekah*, when *Jacob* and *Esaü* strugled in her womb.

CHAP. XVI.

S.

SATURNUS.

HE was the Son of *Cœlum* and *Thetis*, who married *Ops* his sister, and begot of her *Jupiter*, *Juno*, and divers other Children; but he devoured his male children, that after his death the Kingdom might return to *Titan* his elder Brother: but *Jupiter* was preserved by *Ops*, and bred in *Creet*; who coming to manhood, because *Saturn* intended to kill him, thrust his Father out of his Kingdom, who went into *Italy*; and there in his time was the golden Age.

The INTERPRETER

1. *Saturn* is nothing else but Time, which is the Son of *Cœlum* and *Thetis*, because Time is measured by the motion of Heaven, and likewise by the motion, or ebbing and flowing of the Sea. 2. *Saturn* married his Sister *Ops*, which is the earth, of whom he begat many Children; because by the Heavens influence upon the earth, all things are ingendred, the Heaven is as it were the Father affording influence; and the earth the Mother, furnishing matter for generation. 3. *Saturn* was painted like an old man bare-headed, in a ragged garment, holding a hook and a key in his hand, devouring of his Children; by which they did understand the antiquity & long continuation of time; and by his bare head they meant that Time reveals all things; therefore the Priests used to be bare-headed in *Saturn's* sacrifices only. The ragged Garment shews that Time wears

wears and consumes all things: which was also meant by his devouring of his children, and by the hook or sickle which he hath in his hand; the key may note, that Time openeth and discloseth all secrets. 4. This picture of *Saturn* may have reference to the golden age of this world, in which men lived till they were very aged, which was expressed by *Saturnes* gray hairs and worn garment; which garment also shews, that men were not then given to pride and curiosity of Apparel: His bare head shewed the honesty and truth that was then, which indeed is naked; whereas lying, falsehood and deceit are still covered. 5. *Saturn* taught the *Italians* the use of husbandry, therefore he was called *Sterculius* from dunging of the ground, the hook or sickle is the instrument of mowing or reaping of Corn, the gray hairs, bare head, and ragged garment, shew, that husbandmen live long, have hardy bodies, and are not nice in their apparel. 6. *Saturn* devoured all his children except *Jupiter*, *Juno*, *Neptune*, and *Pluto*, to signify that all compounded bodies are destroyed by time: but the four Elements, to wit, Fire, Air, Water, and Earth, because of their simple nature, are not subject to corruption. 7. I find *Saturn* described sometimes with six wings, and yet slow paced, having feet of wool, to shew that time seems to go away slowly and silently, whereas indeed it flies very swiftly: or this may express the slow motion of the Planet *Saturn*, who moves slowly by his own motion, but swiftly by the motion of the *Primum Mobile*; to wit, he spends but four and twenty hours by the common motion; but thirty years in his particular motion: this swiftness also of time was expressed by that fiction of *Saturn* transforming himself into an horse, a swift running creature, when he had carnal commerce with the Nymph *Philyra*, of whom he begot *Chiron* the Centaur. 8. because *Saturn* is a cold Planet, and malignant, breeding melancholy, and other bad effects in mens bodies, therefore they painted him like an old man, sad and carelessly clothed, and slow paced; with a Serpent in his hand, biting off his own tail, to signify the virulency and biting cares that accompany melancholy, or else to express the nature of the years returning into it self-like a ring, or a snake, with its tail in the mouth: and because the Lion, Dog, and Wolf are melancholy Creatures, therefore they expressed *Saturn* some-

sometimes with the heads of these three beasts. 9. *Saturnus* Genitals were cut off by *Jupiter* and cast into the sea, and of them, and of the sea froth *Venus* was begot; by this may be meant, that old age, which is called *Saturn*, is made unfit for generation, because *Jupiter*, that is, wanton and intemperate youth, hath weakned the body, and as the Orator saith, *Corpus effatum tradit senectuti*; whereas that man who hath been temperate in his youth, is vigorous and lusty in his old age, *Et nihil habet quod accuset senectutem*. Or else by this may be meant, that the coldness of *Saturn* is tempered by the heat of *Jupiter*, and so *Venus* is begot; for there can be no procreation where cold is not tempered with heat. Or again, by this may be meant, that *Saturn*, *Jupiter*, and the sea, are required to produce *Venus*: that is to say, that time, the Influence of heaven, and Moysture, are required for procreation. 10. As *Saturn* served his father *Caelum*, in cutting off his genitals, so he is served by his son *Jupiter*: It is just with God to punish those men with rebellious and cruel children, who have been rebellious and cruel themselves against their Parents. 11. What a cruel god was *Saturn* who defiled himself with the blood of his own father, devoured his own children, and would not be satisfied in his sacrifices, but by the blood of innocent infants? *Satius est pecudum mora vivere, quam deos tam sanguinarios colere*, saith *Lactantius lib. 1. de fals. relig.* 'Tis better to live like beasts, than to worship such cruel, wicked, and bloody gods. By this we may see, that the Gentile gods were indeed Devils, delighting in the destruction of men; whereas the true God whom we worship, is merciful and gracious, and delights not in the death of a sinner, who will have mercy and not sacrifice, who would be worshipped by the blood of beasts, to save the shedding of mans blood. Had not then the Romans a bloody religion, who not only worshipped such a bloody god: but fettered his feet also to their pillars, except only in their Saturnals, that he might not go away from them. The Egyptians were wiser, who excluded him quite out of their Cities, affording Temples to him only in the Country: And at last the Romans themselves began to abhor such a bloody god, when in the Proconsulship of *Tiberius* they crucified his Priest for offering infants to him. They were injurious

to

to heaven, when they called such a bloody butcher the son of heaven; who should rather have been named the son of hell, to which by *Jupiter* he was thrust down. His Priests, as *Tertullian* shews, were initiated in a scarlet garment which they used to wear, a fit colour to express their sanguinary disposition: to these (it seems) the Roman Cardinals have succeeded, both in their colour and bloody minds, who are guilty of the blood of many thousand good Christians: so that at this day *Rome* is still *Urbs Saturnia*, and the Popes Palace may be called *Sedes Saturnia*, and his festival days *Saturnalia*. 12. Wax Tapers or Candles were wont to be burned upon *Saturns* Altar, to shew that he brought the light of knowledge and civility into *Italy*, which before lived in the darkness of ignorance and rudeness: therefore in his Festivals kept in *December*, the Romans used to send away Candles, and other presents (which they called *Saturnalia*) to each other: from hence (it seems) the Papists borrowed their custom of burning wax Candles on their Altars, and the giving of New-years gifts. 13. *Saturn* is so called à *Saturando*, from filling or satisfying; for he being the first that taught men the use of Corn, did fill or satisfy them; and as he did fill, so his wife the Earth did help; therefore she was called *Ops*: 14. By *Saturn* we may understand the trees, herbs, and plants; with the fruits of which men and beasts are filled: the cutting off his Genitals, is the pulling off the fruit from the trees; the casting of them into the sea, is the drowning of them in the moysture of the stomach, which being digested and converted into blood, begets *Venus*; for without fruits, especially of *Bacchus*, and *Ceres*, friget *Venus*, there would be no copulation nor procreation: the covering of *Saturn's* head may signifie (as *Fulgentius* observes, *Myth. l. 1.*) that the fruits, or plants and trees are covered with leaves. 15. The binding of *Saturn*, and casting him into hell, may signifie how the motion of the star *Saturn* is slow, and scarce perceptible by us, by reason of its vast distance, so that it seems to stand still, and because it is so far off from our sight, he was said to be in hell. 16. During the time of the Saturnals, the servants in sign of liberty put on their caps, and commanded their masters; this custom afforded matter of comfort to servants, and humiliation to masters,

masters : When shall we see these Saturnals, wherein Pride Malice, Covetousness, and other sins, which are now our Masters, may at last serve us ; and that we may obtain that freedom which Christ hath purchased for us ?

SATYRI, See PAN.
SCYLLA, and CHARYBDIS.

Scylla was the Daughter of Phorcus, with whom Glaucus was in love ; which Circe perceiving, infected, with poisonous herbs, the Fountain in which Scylla used to wash, by which means the lower parts of her body were turned into dogs ; which when she perceived, out of impatience cast her self into the Sea, and so was turned into a Rock, not far from the white pool, or Gulf Charybdis ; which had been a more rapacious woman, and had stolt away Hercules his Oxen, before she was turned into this Gulf. There was another Scylla, Daughter to Nisus King of the Megarense ; who, having betrayed to King Minos her Fathers red hair in which the Kingdoms safety consisted, she was turned into a Lark, and Nisus into a Hawk.

The INTERPRETER.

1. *BY Scylla* may be meant a Whore ; for she is a Monster composed of Dogs and Wolves, still barking, and biting, and devouring all that have commerce with her, and is never satisfied : she is indeed a very dangerous Rock, upon which many men have split both their Souls, Bodies, and Estates, *Multorum fundi calamitas*. *Scylla* was hated by *Circe*, the Daughter of the Sun, and so is a Whore abhorred by the Children of the Light. *Scylla* was beautiful in her upper parts, but monstrous and deformed below ; *formosa superne, desinit in piscem* ; Such is the condition of whoredom, pleasing and delightful in the begining, but the end is sorrow and misery. *Ulysses*, who was the type of a wise man, escaped the dangers of this Monster ; and so will all wise men take heed of a Whore, and will abhor her conversation, who brings, none but fools to the stocks for Correction.
2. *Palæphævus* (*Fabul. l. 2.*) thinks, that this *Scylla* was a Pirat Ship or Gally on the *Tyrrhene Sea*, robbing and spoiling all Merchants that sailed that way ; which from its

swiftness

swiftness in sailing, and the rapacity of the Pirats within it was said to be turned into a Sea-monster composed of Dogs and Wolves : this ship *Ulysses* out-sailed by the help of a prosperous gale of wind, and so escaped the danger. 3. *Natalis Comes*, and others, by *Scylla* and *Charibdis* understand two dangerous Rocks between *Sicily* and *Italy*, which being hollow, and the tides running through them, make an horrid noise, as if it were Wolves yelling, or dogs barking : and because there be divers monstrous fishes within these hollow Rocks, devouring the bodies of those that make shipwreck there, the Poets feigned that these were monstrous women, (for so the Rocks appear like women afar off) but below the navil were Dogs and Wolves. 4. In that *Circe* poisoned the waters in which *Scylla* used to wash ; we see the nature of jealousy and womens emulation, how spiteful and revengful it is. 5. In *Scylla* drowning her self we see how impotent and impatient women are, and how dangerous excessive grief is, and what the end of Whores is, even shame and ruine. 6. In *Scylla* the daughter of *Nisus*, who for the love of *Minos* betrayed her Father and Country, we see the nature of lustful affections.

Nox, & amor, vinumque, nihil moderabile suadent.

She cast off all natural respect and affection towards her Father and Country, betraying his fatal hair, that is, his Counsels to the enemy, upon hopes she should enjoy him, of which notwithstanding she failed ; for *Minos*, like a prudent man though he loved the treason, yet hated the traitor, and rejected her ; albeit he had obtained both the King and the City by her. 7. The life of man is much like the sailing between *Scylla* and *Charibdis* ; there be dangerous rocks on each hand of us, despair on the left hand, presumption on the right ; adversity on the left, prosperity on the right hand, have destroyed many thousands,

Dextrum Scylla latus, laevum implacata Charibdis
Obstat.

Therefore let us neither decline to the right hand, nor to the left : let us keep the middle road, which is the way of virtue ;

— *Medio tutissimus ibis.*

But most men fall with *Ulysses* upon *Scylla*, whilst they labour to avoid *Charibdis* ; they run out of one extreme into another, and can never keep the golden mean. 8. *Charib-*

dis

dis is metaphorically taken sometimes for an unsatiable glutton or drunkard, who is never satisfied ; or may be taken for a covetous extortioner, who is never contented ; or for the grave, which is always devouring and consuming the bodies put in it. 9. In that *Nisus* was turned into an Hawk, which still pursues *Scylla* his daughter turned into a Lark ; we may see the nature of a guilty conscience, which leaveth not a man in death, but pursues the fearful soul where ever it goeth.

Et pro purpureo pœnas dat Scylla capillo :

The wretched soul is tormented for its sinful desires and pleasures.

SILENUS, See *PAN*.

SIRENES.

These were three sisters, called *Parthenope*, *Legea*, and *Leucosia*, the daughters of *Achelous* the river, and *Calliope* ; they were half women and half fishes, which with the sweetness of their musick, allured the sea-men to sail upon the rocks where they sat, and so having caused them to make shipwreck, devoured them.

The INTERPRETER.

These *Sirens* were called the daughters of *Achelous*, either in reference to the harmony which the water of that river makes in running, or else of those musical instruments of old called *Hydraula*, we may call them water-organs, instead of which we use wind-organs ; and because of the sweetness of their musick, they were said to be the daughters of one of the *Muses*. 2. *Sabinus* thinks by these *Sirens* were meant the Queens of the Islands near the Bay of *Salernum*, who in the Promontory of *Minerva*, erected an University or Colledge of good Learning and Eloquence, which gave occasion to this fiction of the *Sirens*, who were called the daughters of *Achelous* and *Calliope*, because the professors of that Colledge came out of *Greece*, where *Calliope* dwelt, and *Achelous* was one of the chief rivers there. But the *Sirens* were turned into sea-monsters when the professors and students gave themselves to drinking, whoring, and

and all kind of licentiousness : and indeed, in such places where discipline is not observed, many young men lose their time and estate, and fall upon as dangerous rocks, as those of the *Sirenes*. 3. The *Sirenes* were whores, who dwelt upon the coast of *Italy*, who by their inticements allured men ashore, where they lost both their time and their money, and this was little better than shipwreck. 4. By the *Sirens* are understood carnal and worldly pleasures, by which many thousands are devoured ; the Virgin face of *Parthenope*, the sweet voice of *Legea*, and the white skin of *Leucosia*, are baits by which whorish *Sirens* draw young inconsiderate gallants on the rocks, and destroy them in their souls, bodies, and estates : therefore it becomes us, with *Orpheus*, to tune up the melodious Harp of Gods Word, which may drown their voice and bewitching Musick : or else, with *Ulysses*, to tie our selves with the cords of Reason, that these half unreasonable creatures (for so the *Sirens* are expressed in that they were but half women) may not so far prevail, as to destroy our souls and devour our estates : or else let us stop our ears, as *Ulysses* did the ears of his fellows with wax, that they may not hear the chaunting of their voice ; and with the Adder, that we may not be charmed with the voice of such inchanters. 5. The *Sirens* used to fit their songs for every mans humour, that they might gain all : by this the nature of flattery is shewed, which soothes up men in their humours, and applies it self to that which is most pleasing to the man whom flattery works upon, whether it be pride, luxury, covetousness, or any other vice ; a dangerous, but too frequent kind of *Sirens*, which sing in Princes Courts, chaunting that which is pleasing, but no way true. 6. Some think that the *Sirens* were half birds, whom the *Muses* bereft of their wings, for daring to contend with them ; I wish that learned men would clip off the wings of whorish and flattering *Sirens*, that they may not flie any more into Princes Courts and populous Cities, where they contend with the *Muses*, and prevail too ; inticing more to hearken to them, than Preachers do with all their Oratory. 7. There were three *Sirens*, and these had three sorts of Musick to allure men, to wit, the Voice, the Pipe, and the Harp ; to shew that there are three ways by which whorish women intice men to sin and destruction, to wit,

Wit, beauty, singing, and familiarity. 8. The gods allowed the *Sirens* so long to live, as they could prevail with passengers to listen to their Songs; but after *Ulysses* and his fellows harkened not to them, they perished in the Sea, and were seen no more. Whores and Parasites will live in the world, so long as Princes and rich men give ear to them: but if once they would be so wise, as, with *Ulysses* to flight them, the Court and City would be quickly rid of them.

SISYPHUS.

HE was the Son of *Æolus*, who for his treachery to Jupiter, for his cruelty and oppression was slain by Theseus, and in Hell is punished by rowling up a stone to the top of an hill, which still from thence tumbleth down again.

The INTERPRETER.

1. *Sisyphus* was killed by *Theseus* for his cruelty and oppression; thus God is just, who punisheth the wicked here and hereafter: for not only did *Sisyphus* suffer death here, but is tormented also in hell. If there were no other punishment for wickedness but death temporal here, who would be afraid to sin, seeing death puts an end to all miseries and pains; *Mors ærummarum requies, non cruciatus*. Neither is God unjust in punishing twice; for indeed death temporal is but the beginning of death eternal, which ought to be eternal because the Majesty of the Person offended, and desire of the person offending, are eternal, albeit the sin itself be temporary. 2. *Sisyphus* was a tale-bearer, and did not conceal the secrets of the gods, nor the particular love of Jupiter to *Ægina* the daughter of *Aëolus*; by this we may learn to be silent, and not to reveal or divulge the secrets of others, especially of Princes; *Magnum silentii premium*. 3. The sins of *Sisyphus* were many, for which he was punished in Hell; to wit, infidelity, in not concealing the secrets of the gods; ingratitude to them, who had made him their Secretary; prophaneness in speaking irreverently of Jupiter; oppression in robbing and killing of strangers, and divers other sins; by which we see that sin never goeth alone, and that God never punisheth, but

but when he is justly offended. 4. The work of *Sisyphus* is like the work of worldly men, they toyl night and day for pleasures, honours, profit, but the work is never at an end; and when they think to end, they are but beginning. 5. Many rich and honourable men are like *Sisyphus* his stone, when they are advanced to the top of the hill of honour and wealth, do suddenly tumble down again to the bottom, and he that is a King to day may be a beggar to morrow: why then should men toyl with so much labour, vexation, and sweat, for that which is so apt to run down the hill from them?

SERAPIS, See OSIRIS.

SIBYLLA.

THese women were Prophets, being ten in number, as they are reckoned by Varro, Persica, Lybica, Delphica, Cumæa, Erythræa, Samia, Hellepontica, Tyburtina, Albunea, Cumana.

The INTERPRETER.

1. **T**He Sibylls were called so, as being the Counsellors of God, for it is supposed that they were inspired by God; their Oracles were either uttered by word or committed to writing, but confusedly, the writings of Erythræa were known from others, because she subscribed her name; the books of Cumæa were read and kept by the fifteen men, appointed for that purpose; there were at first nine of them, but six were burned by *Sibylla*, because *Tarquinius* would not give her the full price she demanded, therefore was forced to pay as much for the three as he should have payed for the whole nine; which three were kept in the Capitol, and delivered to the custody of two *Patricii*, who with two learned men read and interpreted them; it was no more lawful to look into these books without the authority of the Senate, then it is for lay-men to read the Bible without the Popes permission; neither could the *Duumviri* impart to any, the oracles of those books without the Senate; therefore *Tarquinius* caused *M. Atillius* to be sowed in a sack, and flung into the sea, for permitting *Petronius Sabinus* to

Quinde-
cem viri?
Gell. l. 12.

c. 19.

Plin. l. 13.

c. 13.

Dio Hal.

l. 14.

Pausan. in

Phocis.

Plut. in

Popl. in

Fabio, in

Cæsare, in

Cicerone.

Val. Max.

l. 1. c. 12.

tran-

transcribe them. These books were kept 450 years underground, in the Temple of the Capitol, till in the 670 year of the City, *Scipio* and *Norbanus* being Consuls, the Capitol and all in it were consumed with fire, in which these books perished; about seven years after Embassadors were sent to *Asia*, to seek out some reparation for this loss, who returning, brought home what they could find of *Sibylla's* verses; but *Stilico* long after this burned all that he could find of these Oracles; and *Theodosius* abolished the Colledge of the fifteen men, in the year of Christ 390. At first there were but three Statues of the *Sibyls* at *Rome*, to wit, of *Cumana*, *Delphica*, and *Erythraea*, and they were called *Phæbades*, or *Pythiæ*, at first; as being inspired by *Apollo*: but all inspired women were afterward called *Sibyls*; whereof ten were of chief note. 2. *Sibylla Delphica* was the most ancient of them all; she was born at *Delphi*, and lived long before the Trojan wars, the destruction of which she prophesied; and 'tis thought that *Homer* inserted many of her verses into his works. *Sibylla Erythraea*, *Lactantius* saith, was a Babylonian, as she confesseth her self, about the end of her third book of Oracles: as all the *Sibyls* prophesied something of Christ, so she did most fully and clearly; which verses were not made by any Christian since Christ, but by her or some other before Christ was born, as *Eusebius* makes it clear out of *Tully*, who translated them, and lived before Christ: whether she lived before or after the Trojan war, it is uncertain. The third was *Sibylla Cumæa*, or *Cimmeria*, because she did prophesie near the lake *Cimmerium*; and in her temple at *Cumæ* in *Italy* six miles from *Baia*, *Justin Martyr* was, and saw the three Lavers where she used to wash her self, and the seat from whence she gave her Oracles; this temple stood till the year of Christ 1539. saith *Boissardus*, till it was overthrown by an Earthquake: the ruins of *Apollo's* Temple, and passage to her cave were to be seen in his time, till it was stopped up by *Pope Hadrian*, because divers young Scholars out of curiosity perished in that passage, being stifled with the vapours and smoak of brimstone: it is of her, and her Prophecies that *Virgil* speaks; she prophesied of Christ, but when she lived it is not certain. The fourth was *Sibylla Cumana*, so called from *Cumæ* a City of *Locris* in *Ionia*, where *Apollo* had a temple;

in

in this she prophesied; from thence she came to *Cumæ* in *Italy*. *Solinus* saith that her sepulchre was extant in his time in *Sicily*: this is she that sold the fatal books to *Tarquin Priscus*, which were kept first by two men, then by ten, then by fifteen, at last by sixty; but the name of fifteen was still retained: She prophesied of Christ, of the end of the world, of the greatness of *Rome's* Empire, and the conflagration of *Vesuvius*. The fifth was *Sibylla Persica*, born at *Babylon*: some think that this is she who came from *Saba* to hear the wisdom of *Solomon*; and having commerce with the Hebrews, prophesied many things concerning Christ, the last Judgment, of the rewards of good and bad men. The sixth was *Sibylla Libyca*, called *Elissa*; she uttered her Oracles at *Clarus*, and *Delos*, at *Delphi*, and at last in *Libya*; and some time she spent in *Samos*; she prophesied also of Christ's Miracles, and of Idolatry. The seventh was *Sibylla Samia*, her name was *Phygo*, or *Phyro*; she lived 665 years before Christ, in the time of *Numa Pompilius*, at *Rome*, and of *Manasse* among the Hebrews; she prophesied of God, of the Creation, of the vanity of Idols, &c. The eighth was *Sibylla Hellepontica*, she was born in *Marpeffus*, a Town of *Troas*, and lived 559 years before Christ; the *Gergethians* challenge her for theirs, whose Image they stamped upon their Coin, with the picture of *Sphinx*, to shew her enigmatical Prophecies, she prophesied of Christ, of mans happiness by him, of the conflagration of the world, of the destruction of the Cities of *Asia*. The ninth was *Sibylla Phrygia*, much honoured in *Asia* for her familiarity with *Apollo*, she gave her Oracles at *Ancyra*, a Town in *Asia Minor*, and prophesied of Christ, of the Resurrection, and of Gods judgments against sinners. The tenth *Sibyl* was *Tiburtina*, called also *Albunea*, and *Leucothea*; she gave her Oracles at *Tibur*, near the river *Anien*, and delivered many excellent moral Precepts, for which she was worshipped as a goddess: in the bottom of *Anien*, her Statue was found, with a book in her hand, long after her death; this Statue was transported with great solemnity to *Rome*, and laid up in the Capitol with the rest of *Sibylla's* books. *Augustus* was counselled by the Oracle of this *Sibylla*, to abstain from the title of Lord, as being proper only to Christ, who was shortly to be born of a pure Virgin. 3. Besides these ten *Sibyls*, there were

C c 2

others

Sol. Poly-
hist. c. 7.Glycas. an.
part. 2.
Georg. Ce-
drenus.In lib. ora-
cul. Sibyllæ
Eusebius
& Hier.
in Chron.
Aug. l. 18.
c. 29. Decivit. dei.
Boissardus,
Rhodig.
l. 14. c. 1.
Lactant.c. 1. Instit.
Plin. l. 34.
Boiss. de
Sibyl.Vives ad
Aug. l. 19.
c. 23. de
Civ. Dei.Virg. in-
terpret. in
Eclog. 4.
Onuphrius,
de Sibyllis.Orac. Si-
bylina Op-
sep.

Laflant. others of leffer note; as *Epirotica*, who prophesied in the
l. i. aduer. temple of *Dodoni*, long after the Nymphs *Peleades*, called
gentes. the Doves; and *Sibylla Egyptia* who prophesied of the
Hieron. overthrow of the temple at *Ephesus*, and reproved the idola-
advers. try of *Isis* and *Serapis*; there was also *Colophon*, *Lampusa*,
Joan. l. i. and *Thessalica Manto* of which see *Boissard*, and others. But
Fust. Mar. in the time of *Augustus*, as *Tacitus* sheweth in his life, many
in admonit. vain propheties went about under the name of the *Sibylls*,
Six. Senen he commanded that all Propheties that could be found,
bibl. l. i. should be brought by a certain day to the Governour of the
Insanam City, that they might be censured by the *Quindecim viri*,
vate m. spici- 4. These *Sibylls* were inspired sometimes with a good, some-
cies Virg. times with an evil spirit; for when they prophesied of Christ,
En 2 & and exhorted the people to holiness of life, to abandon
l. 6. Bac- idolatry, and to seek after the knowledge of the true God,
ics quatit they could not be then moved by an evil spirit, but God
mentem himself spoke by their mouth, to make the Gentiles inex-
sacerdo- cusable, but doubtless they knew not nor understood what
tum incola they uttered, and likely they might utter many of these pro-
Pyth. Hor. phesies unwillingly, as *Balaam* did, who instead of cursing
Od. 6. l. i. the Israelites (which he intended) blessed them; sometimes
Hinc maw- also they were inspired by an evil spirit, as may appear by
tea quasi their madnes, distempers, raging, foaming, staring, and ma-
mania hinc ny unbecoming gestures; for the spirit of God is the spirit
epitruois, of meekness and quietness; he is not in earthquakes, whirl-
βελχεία, winds, and fire, but in a soft and still voice; of the raging
κινυσις, &c. and mad gestures, we read in the ancient Poets and Histo-
rians:

*Non comptæ mansere comæ, sed pectus anhelum,
 Et rabie fixa corda tument, majoresq; videri, &c.*

So *Lucan* — *Bacchatur demens aliena per antrum
 Colla ferens, vittaq; dei, Phæbeaq; sorta
 Erratis discessit comis. —* So *Seneca*;
*Silet repente Phæbas & pallor genas,
 Creberq; totum possidet corpus tremor;
 Stetere vittæ, mollis horrescit coma, &c.*

5. Such reverence the Gentiles gave to their false gods,
Plut. de that none was accounted a *Sibyll*, who was not chaste; there-
def orac. fore *Sibylla* is still called *Virgo*, by the Poet; besides, none
ut lumina else had leave to enter into the *Aditum*, or secret place,
aditum, where the Oracle was given, but only she; therefore *En-*

nas

nas never went farther than the porch or threshold of *Sibyl-
 bylla's Cave*, and *Apollo's Temple*; but she entred into the
 inward Closter: this was an imitation of the Jews, for the
 people stood in the outward Court, whilst the High Priest
 alone entred into the Sanctuary; it were happy if there
 might be more reverence to God in our Churches, and that
 all who draw near to Him, might be truly pure and holy.
 6. It seems, the *Sibylls* were long lived, for commonly they
 were not admitted till they were fifty years of age; and
 this length of age might proceed either from their sober
 diet, and chaste life, or else from God, who would have them
 live long, that the greater authority might be given to their
 Propheties of Christ, and exhortations to vertue and that
 the Gentiles might be made the more inexcusable, having
 such long lived preachers to instruct them: of their long
 lives the Poets spake, *Ac me non ætas mutavit tota Sibylla.* So
Ausonius; *Vincas Cumanæ tu quoq; Deiphoben.* So *Martial*;
Æuboica nondum numerabas longa Sibyllæ tempora. Therefore
Aristotle calls *Sibyl* πολυχρονότατος πρεσβύων, the many-
 aged Virgin. The Gentiles would not permit the Oracles
 of their false gods to be handled or uttered, but by such
 as were aged: whereas, we are contented to admit young
 boys, raw in years and knowledge, to handle the mysteries
 and oracles of the true God.

S O L.

HE was the Son of *Hyperion* and *Euphraissa*, who did not
 assist the other Titans against *Jupiter*, but rather took
 his part against them, therefore was honoured by *Jupiter* with a
 Crown and Chariot.

The INTERPRETER.

SOL is called the son of *Hyperion*, from *ἥσπας* because
 he was of highest account among the Gentiles, and
 worshipped above all the other gods, as his light, motion,
 and influence is of more efficacy than all the rest: there-
 fore his mother was *Thia*, or *Euphraissa*, from *εὐφροσύνη*,
 because his operations and light are divine, and his light is
 large or broad, as the word signifieth. 2. He assisted *Jup-*

pter against the other *Titans*, to shew that God assisteth the just and innocent against the wicked oppressours. 3 His Image was wont to be made of gold, beardless, but long-haired, having a whip in one hand, and *Jupiters* thunder in the other; by which they signified, that the Sun was the supreme God, correcting some with lighter punishments, to wit, with the whip; and others with greater, as the thunder. 4. *Sol* is placed amongst the midst of the *Muses*, because the Sun is amongst the midst of the Planets, which they held made an harmonious sound in their motion. 5. To the Sun were dedicated the Wolf for his rapacity, expressing the force of the Suns heat in consuming of moysture and vapours; the Hawk for his swiftness and quick sight, to shew the swiftness of the Suns motion, and that he is the eye of the world; the black Raven and the white Swan, to exprels the quality of night and day, which the Sun causeth, the one by his absence, the other by his presence; the Cock also, because he salutes the day with his crowing. 6. I find him painted sometimes with arrows in one hand, and the *Graces* in the other, to shew what hurt and benefit we receive by his heat; more benefit than hurt, for he holds only two arrows, but three *Graces*. 7. the Sun was painted with four ears, but one tongue, to teach us, that a wise man should hear much, but speak little. 8. The Sun was represented among the Egyptians by a Scepter and an Eye, to shew that he is the Eye of the World and King of the Planets. 9. I find the Sun sometimes pictured with a Crown on his head, beset with twelve precious stones, and sometimes with four pots or urns at his feet; by this, I think, they meant the year with its twelve months and four seasons: sometimes again he sits upon a Lion, and carrieth a basket on his head, a Lance in his hand, with the picture of victory on it; by this doubtless they understood, that the Suns heat tameth the wildest beasts that are, that all our plenty and filling of our baskets are from his influence, and that he like a triumphant Conquerour rides in his golden Chariot about the World. Who would see more of *Sol*, let him look upon the title *Apollo*.

SOMNUS, See *NOX*.

SPHINX.

SPHINX.

THis was a Monster begot of Typhon and Echidna, having the face of a Virgin, the wings of a bird, and the rest of a Dog or Lion: this used to propose a riddle to travellers which was this; What creature was that, which was four footed in the morning, two-footed at noon, and three-footed at night? They that could not resolve this, were devoured by Sphinx, but at last Oedipus resolving the riddle, caused such indignation in Sphinx, that she flung her self down from the Rock, and brake her own neck.

The INTERPRETER.

1. **S**ome think that Sphinx was an Amazonian woman, who having gathered a number of Thieves, made oftentimes excursions from the hill *Sphingius*, upon the Thebans; but at last was surprised by Oedipus in the night, and destroyed: and this was the resolving of her riddles, that is, the overcoming of her inaccessible and difficult places and rocks where she remained. Her womans face might signifie her alluring and inticing ways to draw strangers to her; the wings may signifie her to her fellows swiftness; her lions or dogs body and claws expresse her rapacity. 2. Satan is the true Sphinx, who hath the face of a woman to entice and deceive, the claws of a Lion to tear us, and the wings of a bird to shew how nimble he is to assault us; he lives upon the spoil of souls, as Sphinx did upon the bodies; he did for many ages abuse and delude the Gentiles by his Priests and Wizards, with riddles and ambiguous oracles: there is no way to overcome him, but by hearkening to the counsel of *Minerva*, as Oedipus did; that is, by following the counsel of Christ, who is the wisdom of the Father; by this he shall be destroyed, and we undeceived. 3. The creature with the four feet in the morning is man, who in his infancy, before he is able to walk, crawls upon all four; at noon, that is, in his manhood, makes use only of his two feet; but in the evening of his age leans on a staff, which is his third foot. 4. Of naughty Parents there proceed none but naughty children; *Mali corvi malum ovum*; for Sphinx was the child of Typhon the giant, and of Echidna, which is a kind

of serpent; and therefore of them comes a serpentine brood; to wit, *Gorgon*, *Cerberus*, the Dragon that kept the Garden of *Hesperides*, *Hydra*, *Scylla*, *Sphinx*, *Chimera*, all monstrous brats of monstrous parents; if we would have good children, let us be good our selves: *Fortes creantur fortibus*. 5. A Christian ought to be a *Sphinx*, having the face of a woman, that is, cheerfulness in countenance, affability in words; the wings of a bird, that is, expedition in actions, and a delight in supernatural and heavenly places; the body of the Lion, that is, magnanimity and courage in afflictions. 6. The Thebans used to wear the picture of *Sphinx* in their Ensigns, *Minerva* on her Helmet: the Egyptians placed it in the entry of their temples, to shew that souldiers, wise men, and Priests, should be wary and circumspect in their words, and so to involve their actions and words, that they may not be too plain and despicable, to the prejudice of the State, or of Religion. 7. *Sphinx* is a kind of Ape or Baboon in *Ethiopia*, representing a woman in her breasts, and is held to be a docible creature.

STYX, ACHERON, COCTUS.

These were three rivers of hell, over which the souls must pass; and they were the daughters of *Oceanus* and *Terra*.

The INTERPRETER.

1. IN that these were called the daughters of *Oceanus* and *Terra*, is to shew, that they, as all other rivers, have their original from the sea; but particularly, they have some passages under ground. 2. *Acheron* signifieth joyless; *Styx* hatred, from *στυγος*; hateful: *Cocytus*, complaint or lamentation; to shew, that when we are departing out of this world, the joy of all earthly things fail us: therefore the water of this river was very unpleasant: for what pleasure can they have that lived in wealth, honour, and all outward felicity, when they see that now they must part from them? Sure the crossing of this river must be very unpleasing and sad to the men of this world, who have had their reward here, and their portion in this life. But having passed

sed this river, they come to *Styx*, which is Hatred: for then they begin to loath and hate their former evil courses and wicked lives, and repent that they spent their time in such vanities, whereof now they reap no other fruit but shame and confusion. Lastly, They come to cross *Cocytus*, which is the river of lamentation and complaint, which their friends make that part with them: and they themselves, both for their former follies, and for losing their former delights and vanities. These rivers are said to flow from *Pluto's* throne, because the remembrance of that dominion which death shall have over them is the cause of these sorrows and complaints. Some add the fourth river, called *Phlegeton*, from Burning, by which may be meant the wrath of God which burneth like a river of brimstone. 3. Because *Victory*, the daughter of *Styx*, assisted *Jupiter* against the Titans, therefore he bestowed this honour upon her, that none of the gods should swear by *Styx* in vain: whosoever did, was debarred from *Nectar* and *Ambrosia* for a whole year; The reason why they would not swear by *Styx*, is, because to swear by any thing is to honour it: but they would not honour that which is so repugnant to their nature; for *Styx* signifieth sorrow or hatred, of which the gods are not capable, seeing their life consisteth in joy and love. But by this we see what shame it is for Christians to take Gods name in vain, seeing the Gentile-gods would not take the name of *Styx* in vain; What can such Christians look for, that have no more reverence to Gods sacred Name, but to be debarred from *Nectar* and *Ambrosia*, even from life and immortality? For the Lord will not hold them guiltless that take his Name in vain. 4. As *Styx* assisted *Jupiter* against the Titans; so *Acheron* assisted them by affording water to them when they fought against *Jupiter*: therefore as *Styx* was honoured for her loyalty; so *Acheron* for disloyalty is thrust down to hell. By this Princes are taught to reward their faithful and loyal servants, and to punish such as seek their ruine.

SUMMANUS, See *PLUTO*.

STLVANUS, See *PAN*.

CHAP. XVII.

T

TANTALUS.

HE was the son of Jupiter and Plote the Nymph, who seduced the gods with the flesh of his own son Pelops; which they so abhorred, that they all abstained from eating, except Ceres, who unawares eat up the child's shoulder; but the gods restored him to life again, and gave him an Ebony shoulder: as for Tantalus, they thrust him down to hell, where in the midst of plenty he is starved with hunger and thirst.

The INTERPRETER.

IF the Gentile gods did so much abhor the eating of mans flesh; How much more doth the true God detest the sacrifices of mans flesh? And therefore would not suffer Abraham to offer his son Isaac in a sacrifice: but furnished him with a Ram instead of his Son. 2. The love of Tantalus was great to his gods, in that he offered to them his own son but not his only son; and that he offered him to them that were his gods: but the love of God is far greater in offering for us his only Son; for us, I say, that were his vassals, yea his enemies. 3. As Pelops was cut in peices by his own father, to be a sacrifice to the gods, so doth God our heavenly Father mortifie us by afflictions, that we may be a fit sacrifice for him. 4. Pelops was advanced to great wealth and power, as his Ebony shoulder signifieth. Ebony being an Emblem of wealth, and the shoulder of strength or power; so was he also advanced to great honor, for that famous part of Greece was called Peloponnesus of him: thus God after our sufferings here will advance us to eternal honor, power, and riches hereafter. 5. If Tantalus was so willing to part from his son, and to bestow him upon the gods; why should we be unwilling to bestow on God,

God, or on his poor members, some part of our goods? How are they to blame that are impatient, and rage when God by death calls away their friends and children? 6. In Tantalus we may see the picture of a Scholar, Student, or one transported with contemplation; who though he abound in wealth, yet minds it not, but is carried from all worldly thoughts to divine meditations; no more enjoying these earthly things, then Tantalus did the rich and sumptuous dishes of meat that were set down before him. 7. In Tantalus we see the condition of a rich miser, who abounds in all outward wealth, and yet hath not the power to enjoy it:

Quærit aquas in aquis, & poma fugacia captat.

he starves in the midst of his plenty, and wants the things which he possesseth, and hath not that which he hath. 8. Here also we may see the condition of a bloody Tyrant, who is in continual fear and anxiety; as Dionysius shewed to the flattering Philosopher, setting before him a Princely Table richly furnished, but durst not eat because of the naked sword which hung by a horse hair over his head; so over Tantalus a great stone hangs, ready to fall upon him, *Ara flex, jam jam lapsura*; and the Furies sit at his table with grim countenances, snaky hairs, and burning torches, intimating the terrours of an evil conscience, which suffer not the Tyrant to enjoy or take delight in all his plenty or outward splendour; as we read of that bloody King, who murdered Boetius and Symmachus; *Furiarum maxima juxta Accubat, & manibus prohibet contingere mensas*. 9. Pelops married with fair Hippodamia, the daughter of King Oenomaus, whose horses none of all her Suitors could tame; therefore many lost their lives, only Pelops obtained her; to shew that they only shall obtain true happiness, who can subdue the untamed and unruly horses of their lusts and affections: but most men are overcome by them, therefore they come short of Hippodamia, and lose their lives; only he that with Pelops is innocent, wise, and valorous, shall attain to this happiness. 10. Tantalus was punished both for his cruelty in murdering of his son, for his curiosity in desiring to know whether the gods could find out what he had done, and for his prattling, in that he revealed the secrets of the gods to mortal men; but let us take heed of these sins of Tantalus, if we would escape the punishments of Tantalus. 11. Of all

all the gods, only *Ceres* eat up his shoulder, but she restored it again, stronger than before, because she made it of Ivory : this may, I think, betoken our death and resurrection : for *Ceres* is the earth, which will eat and consume our flesh, but she shall restore it again in the last day, far stronger and durabler than before : for the body that is sowed in weakness shall be raised in power, and this mortal shall put on immortality.

TARTARUS, See *LETHE*, and *PLUTO*.

TELLUS, See *RHEA*.

TETHIS, See *OCEANUS*.

TEREUS.

HE was the son of Mars and the Nymph Bistonis ; who after he had married with *Progne* King Pandion's daughter, ravished *Philomela* his wives sister, and cut out her tongue, that she might not discover it ; which nevertheless *Progne* understood by *Philomela*'s Letter, written with her own blood ; this caused her to kill her only child *Itys*, which she bore to *Tereus*, and boyl him for his Supper ; he being invagied at this horrid wickedness, ran at his wife with his naked sword, but she was turned into a Swallow, and so escaped him ; and he into a Lapwing ; but *Philomela* into a Nightingal.

The INTERPRETER.

1. **T**He Lapwing hath a long bill representing that sword with which *Tereus* ran at his wife and the tuff on his head represents a Crown ; and his delight in taking and picking the dung of other creatures, gives occasion to this fiction, to wit, that King *Tereus* was turned into a Lapwing ; a fit transformation, that the filthiness of inordinate lust, in which *Tereus* delighted, might be represented by the filthiness of the dung in which the Lapwing takes pleasure : so the red spots on the Swallows breast, represent the blood of

of the child with which *Progne* was defiled ; and the continual mourning, groaning, and complaining of the Nightingal, expels the complaints of *Philomela* for the loss of her Virginity and Tongue. 2. Because the two sisters ran to *Athens* to complain of their wrongs, and *Tereus* ran after them, to express the suddenness and celerity of their flight, they were feigned to be turned into birds, the emblems of celerity and expedition. 3. There are two violent affections which make men shake off all humanity ; the one is impotent lust, the other, inordinate desire of revenge. We see what lust did in *Tereus*, and how desire of revenge prevailed in *Progne* ; what was more barbarous, horrid, and cruel, then for *Tereus* to cut out his sisters tongue whom he had ravished ; and *Progne* to kill and boyl her own and only child for her husband to eat ? 4. By these two sisters *Philomela* and *Progne*, may be meant Poetry and Oratory ; *Philomela* delights in woods and desarts, so doth Poetry :

Carmina secessum scribentis & otia quarunt.

Progne loves to be in Towns and Cities, for the Swallow builds her nests in houses, so doth Oratory ; but as far as the Nightingal exceeds the Swallow in melodious notes, so far doth Poetry excel Oratory : for the Poet doth all that the Orator can do, and much more, by adding delight to perswasion : *Et prodesse volunt, & delectare Poete*. 6. *Tereus* was the son of Mars : we see what the sons of Mars use to do, and what be the fruits of War : to wit, the Muses are ravished, Scholars are robbed and plundered ; their tongues are cut out, that they may not complain : that is, laws, learning, and truth, are silenced, barbarous murders and cruelties are committed, and how many children are by soldiers devoured, when their Parents are either banished or murdered, and their estates robbed and consumed ?

THESEUS.

HE was the son of *Aegeus* and *Aethra* : his step-mother would have poison'd him in his youth : he subdued the Amazons, and of Hippolyte their Queen begot Hippolytus : he killed *Creon* King of the Thebans, the untamed bull in Africa, the Minotaur in the Labyrinth : and carried away the two daughters of King *Minos*, to wit, *Ariadne* and *Phædra* : he killed also *Procrustes*,

crustes, Sciron, and Schinis, great robbers in Attica; he overcame the Centaurs and the Thebes: he went down to hell with his friend Perithous, to ravish Proserpina, where Perithous was slain, and he put in chains, but was delivered by Hercules: at last in his old age was killed by King Lycomedes.

The INTERPRETER.

1. **I**N Theseus killing of incestuous thieves, and subduing of Monsters, is set down a fit example of valour and justice for Princes to imitate. 2. Theseus was guided by Ariadne thred to get out of the Labyrinth; the word of God is the thred that will direct us through the windings and intricate Labyrinths of this life. 3. Theseus proved himself to be Neptune's son, by leaping into the sea, and fetching up from thence the Ring which King Minos had flung into it, and for this fact he received a Crown from These, which he bestowed upon Ariadne, and afterward it was placed among the stars: the way to prove our selves to be the sons of God, is by patient enduring of our afflictions, which though they be deep and bitter like the Sea, yet shall not drown us, but in that Sea we shall find the Ring, even eternity, which hath no more end than a Ring, and withal we shall obtain the Crown of Righteousness, which is laid up for us in Heaven. 4. Theseus and Perithous loved one the other so dearly, that they went down to hell together: by which we see that neither death nor danger can separate true friends, or dissolve that friendship which is grounded on vertue. 5. Theseus is commanded not to come to his Father at Athens, until he was able to remove the great stone under which his Father *Ageus* his Sword lay, and till he was of sufficient strength to manage that Sword, and with it to clear the high-ways of thieves and robbers: even so we shall not be fit to come into the presence of our heavenly Father, in the City of God, the new Jerusalem, until we have removed the stony hardness of our hearts, and with our Fathers Sword, that is, the Sword of the Spirit, we have destroyed our spiritual enemies that lie in our way, and hinder our passage. 6. His going down to hell to ravish Proserpina, where he was bound, and from whence he could not be delivered but by Hercules, teacheth

us

us, that lust and venery have brought many a man to sickness, and death's door, as we say; and intemperance that way hath bound many by the hands and feet with the Gout worse than fetters of Iron, where men lie in pain, as it were in hell, from whence there is no delivery but by the help of Hercules the Physician: besides, Fornication and Adultery bring many souls to hell, from whence there is no redemption but by Christ the true Hercules. 7. As Hercules, in honour of Jupiter his Father, appointed the Olympic games; so did Theseus, in honour of his supposed Father Neptune, institute the Isthmian games, to be celebrated every fifth year also; thus we see, how great spirits affect immortality, and to be honoured after death. 8. Theseus after all his victories and brave achievements, yet is murdered in his old age; by which we see, there is no permanent happiness in sublunary things: Caesar, who, as the Orator said, *Domuit gentes immanitate barbaras, multitudine innumerabiles, locis infinitas, omni copiarum genere abundantes*, &c. who overcame innumerable fierce nations, and had thoroughly (as he thought) settled himself and the Empire, yet at last was stabbed in his old age with twenty three wounds: hence let no man be secure: *Nescis quid serpens vespere vehat*. 9. Our blessed Saviour is the true Theseus who was persecuted in his infancy, and in his life time overcame many Monsters, but far more in his death; he went down to hell, and from thence delivered mankind, which had been there detained in everlasting chains of darkness, if he had not ascended: who by his own, and not by any other power, delivered man from endless captivity.

THE TIS, See OCEANUS.
TITANES, See JUPITER.
SATURN.

TITHONUS.

HE was the son of Laomedon, who for his beauty was beloved of Aurora, and by her carried away to Æthiopia in her Chariot, where she bore Memnon of him: By her means he was made immortal, but living so long till he was turned into a Grasshopper, he grew weary of his life, and desired to die.

The

The INTERPRETER.

1. **T**ithonus is taken sometimes for the Sun, as in that of *Vergil*, Gorg. 38.

Tithoni primi quod abest ab origine Cælar.

And indeed, the Sun is the beauty of the World ; no wonder if *Aurora* fell in love with him, from whom she hath all her beauty : And as the Sun is beautiful, so he is immortal ; only in the evening he is turned into a Grasshopper, to shew the weakness of his light and heat then : Or by *Aurora* may be meant, that all creatures in the morning fall in love with the Sun, as delighting to see his light, of which they were deprived a while ; as the birds by their cheerful chanting then shew : hence it is, that more do worship the Sun rising than falling. 2. By *Aurora*'s falling in love with *Tithonus* may be meant, that he used to rise betimes in the morning and employed that time chiefly about his business ; no fitter time for the *Muses*, with whom she may be said to be in love, when Students give themselves then to meditations. 3. *Tithonus* lived till he was of an exceeding great age, to shew that early risers are long-lived ; whereas they that love too much sleep, especially in the morning, breed and cherish gross humors, by which diseases are bred. 4. *Tithonus* lived so long, till he was weary of his life ; and what wonder, seeing this life at best gives no true content, much less in old age, which is it self a disease, and that incurable ; which *Solomon* calls, The evil days, wherein a man takes no pleasure ; as old *Barzillai* shewed to *David*. 5. Old *Tithonus* is turned into a grasshopper, to shew, that old men are much given to chatting and prattling ; therefore *Homer* saith (*Iliad*. l. 3.) that the old Trojan men sitting in the Gates were *πρηνεσὶν ἐοικότες*, like Grasshoppers in a Wood sitting upon Trees. 6. *Tithonus* was carried up to heaven by *Aurora* ; even so holy meditations and prayers in the morning should carry our minds and affections up to heaven : thus *David* mounted up in the morning-chariot of devotion into heaven, and oftentimes prevented the morning watch. Of *Tithonus* see more in the word *AURORA*.

TITYUS.

TITYUS.

HE was Jupiters son of Elara, who being hid by Jupiter within the earth, for fear of Juno, at last was born, not without a great gap in the earth : this huge Child, who was therefore called the earths Son, afterwards offering violence to Lato-na, was killed by Apollo's Arrows, and thrust down to hell, where he covers with his body nine Acres of ground, and his heart is still eaten up by Ravens, and still grows again.

The INTERPRETER.

1. **B**y *Tityus* may be meant the Corn, which is by *Jupiter* ; that is, by the air and the earth, fomented and produced ; this covers many Acres of land, and is killed by *Apollo*'s Arrows, that is by the heat of the Sun is brought to maturity, and so is cut down by the Mower : the Raven that eats up his heart which grows again, is the moisture of the earth which putrifies the corn, and then it grows again. 2. An envious man is much like *Tityus* ; his heart is eaten up with envy, and yet is still growing :

*Invidia Siculi non invenire Tyranni
Tormentum majus.* ———

He may be truly said to live in hell. 3. By *Tityus* his Ravens may be meant the tortures of an evil conscience tormenting men even in this life : when wicked men therefore are wounded by *Apollo*'s Arrows, that is, by the Word of God, sharper than swords or arrows, they begin to have hell within them, and then the Ravens pick and tear their hearts ; thus at *Peters* Sermon the hearts of the hearers were pricked, that they cried out, *Men and brethren what shall we do ?* 4. Although *Tityus* was so big, that he covered nine acres of ground, yet he is punished ; by which we are taught, that there is neither greatness, strength, or power that can avoid the hand of Divine Justice. 5. He that is in love with a woman whom he cannot obtain, is like *Tityus* ; he

D d hath

hath a Raven continually picking his heart ; and lives in a kind of pleasing hell, or hellish pleasure ;
Vulnus alit venis, & caco capitur igne.

TRIPTOLEMUS, See *CERES*.

TRITON, See *OCEANUS*, *NEPTUNUS*.

TYPHOEUS, or *TYPHON*.

HE was of the Gyants, the Son of Titan and Terra, he was about to shut Jupiter out of his Kingdom : but he was shot with his thunder, and thrust under the Isle Inarime, or, as some write, under the Hill *Ætna* in Sicily.

The INTERPRETER.

1. **T**Yphon was brother to *Osiris* King of *Egypt* : who having killed the King, invaded the Kingdom ; but was overthrown at last by *Isis* ; this man because of his cruelty was said to be nursed by a Dragon : and surely bloody Tyrants are no better than foster-Children of Dragons and the Sons of earth, and of the race of Gyants, and scourges and plagues sent by God to punish a people, as they write that *Typhon* was 2. By *Typhon* may be meant subterranean exhalations, or vapours causing Earthquakes, and sometimes eruptions of fire, ashes, stones, and Pestilential smoaks, flying up high in the air, as if they meant to pull *Jupiter* out of his throne: these are said to be the Sons of *Titan*, and of the earth, because they are begot by the heat, and influence of the Sun in the hollow or spungy places of the earth. 3. The Devil is the very *Typhon*, who by his pride opposed God, and was thrust down to hell : the greatness of *Typhons* body argues the greatness of Satans power ; his snaky hands and serpentine feet do shew, that his actions and ways are cunning and deadly : the stretching out of *Typhons* hands from East to West, and the touching of the Stars with his head, are to shew that his malice is every where diffused. 4. The Pope is another *Typhon* : the Son of earth ; for he hath turned Christs heavenly Kingdom into an earthly

earthly Monarchy ; he makes war against heaven, by opposing Gods Ordinances ; hath stretched out his hands from East to West, that is his Empire : he hath with *Typhon* lifted up his head to heaven, exalting himself above every thing that is called God : his snaky hands and feet shew that his ways and actions are full of poyson, and serpentine craft ; and if we consider his cruelty against Protestants, he may be said to have had a Dragon for his Nurse: he breaths nothing but fire out of his mouth, to intimate his blasphemies, or edicts to burn hereticks : he was sent as a plague to punish the world but at last shall be overcome by the breath of Gods mouth, as *Typhon* was by *Jupiters* thunder. *Enceladus* and *Typhon* never shook and troubled *Ætna* and *Inarime* so much, as he hath moved and troubled *Italy*, and indeed the whole world. But it was *Juno*, the goddess of wealth, that produced this monster out of the earth, and it was wealth that raised the Pope to that pride and greatness, by which he hath troubled the world ever since. And lastly, as the gods were so affrighted at the greatness and bigness of *Typhon* when he challenged *Jupiter*, that they fled into *Ægypt* for fear, and turned themselves into beasts : even so did the Kings of *Europe* for fear of the Popes greatness, threatenings, and excommunications, hide themselves in the *Ægyptian* darkness of ignorance, and cowardly, like beasts, submit their necks and Crowns to his disposing.

THALASSIO, See *HYMEN*. *TERPSICHORE*, See *MUSÆ*. *TETHYS*, See *OCEANUS*, and *NEPTUNUS*. *THALIA*, See *MUSÆ*. *THETIS*, See *ACHILLES* and *PROTEUS*. *TIRESIAS*, See *NARCISSUS*. *TISYPHON*, See *EUMENIDES*. *TITAN*, See *SOL*, *JUPITER*, *SATURN*. *TRITON*, See *NEPTUNUS*, and *OCEANUS*. *TINDARUS*, See *CASTOR* and *HELENA*. *TYPHOEUS*, See *GIGANTES*.

CHAP. XVIII.

V.

VENUS.

She was the daughter of Jupiter, or, as others say, she was begot of Cœlus his testicles (which Saturn cut off) and the Sea-froth; she was the goddess of love and beauty.

The INTERPRETER.

1. THE Platonists make a Cœlestial and a Terrestrial Venus; so they make a Heavenly and an Earthly Cupid, the one being nothing else but the Love of heavenly things, as the other is of earthly. They gave wings, arrows, and torches to both: but the wings of Cœlestial love carry up our thoughts and affections above all transitory things: the arrows of that love are not to wound and kill us, as the arrows of Terrestrial love do, but to wound and kill all carnal affections in us; and so the Torches thereof are not to burn our hearts, as the torches of earthly love do, but to illuminate our minds, and to purifie our hearts from all carnal lusts and worldly desires. 2. There was a kind of love among the ancients, called *Amor Lethæus*, whose Image was worshipped in the Temple of *Venus Erycina*; this love was painted dipping his arrows in the River, to signify that some are willing to forget divers things that they have loved; I wish that we would with this *Amor Lethæus* quench the torches of vain love, and the fervent affections we have to earthly things, in the waters of tears and repentance. 3. There was a Temple dedicated to *Venus Libitina*, where the Coffins of the dead were kept, to shew

shew that love is the cause of corruption, as well as of generation: I am sure, love in many impotent and intemperate young people, may be called *Venus Libitina*; for she brings many to their grave, before they have lived half their days. 4. Mutual love, called by the Greeks *Eros* and *Anteros*, was expressed by two little Cupids, whereof the one did struggle with the other, to get away the branch of Palm which he had in his hand, to signify that we should strive to overcome one another in love. 5. *Venus* was painted of old rising out of the Sea, sitting in a shell, in which she was carried to *Paphos*; she was also painted naked, crowned with Roses, having her Chariot drawn sometimes with Doves, sometimes with white Swans and Sparrows: to signify the nature of carnal love or lust: which is begot of the Sea-froth, for salt is a friend to *Venus*, and froth is quickly gone: and to shew that *Cyprus* was much given to *Vener*y, therefore she was worshipped there most of all, and called *Cypria* from thence: she is naked, for she strips men of their estates; and the Whore will leave them naked at last: or her nakedness may signify that all things should be open and naked among lovers, and nothing hid in the heart; or by this nakedness is meant, that love cannot be concealed or long hid: her crown of Roses shew that sweet smells, especially of Roses, are provocatives to lust; the Doves shew the sincerity and want of gall, quarrelling, or malice in love; the white Swans shew, that love is, or should be innocent and clean; because the Swans sing sweetly, as they held; by which they would shew, that Musick procures love: the Sparrows signify wantonness: her crossing over the Sea in a shell signifies the dangers, bitterness, and divers storms or troubles, that lovers are subject to. 6. There was at *Rome* the Image of *Venus Verticordia*; because she turned mens hearts and affections from lust to modesty and virtue; I wish our young wanton Gallants would look upon that Image, that so they might be converted from lasciviousness, to the ways of virtue, modesty, and goodness. 7. The Rose was dedicated to *Venus*, to shew the nature of love, which is full of prickles as well as of sweetness: when the sweetness and beauty of the Rose is gone, the prickles

prickles remain : even so after the pleasure of lust, which quickly vanisheth, there remains the stings of Conscience ; and indeed the blushing colour of the Rose may teach all wantons, to blush at, and be ashamed of their own madness and vanity. 8. The Myrtle-tree was consecrated to *Venus* ; and with the same, Conquerors in their lesser Triumphs called Ovarions, were crowned : to shew that love is the great Conquerour, and that Conquerours should use the conquered with love. The Myrtle also was a symbol of peace, so there ought to be no jars or strife among lovers. 9. They placed near to *Venus*, *Mercury*, *Pisbo*, and the Graces, to shew that love is procured and maintained by Eloquence, Perswasion, and bounty. 10. *Marcellus* built the Temple of *Venus*, after the subduing of *Syracusa*, a mile from the City ; but *Venus* hath her Temples no where so frequent as within our Cities : by this we may see how much we degenerate from the Roman modesty. 11. *Venus* was wont sometimes to be painted sitting upon a Goat, and treading upon a Snail ; to shew that a modest woman should subdue goatish wantonness, and should, like the Snail, carry her house about her, and give her self to silence ; for the Tortoise or Snail wants a Tongue. 12. *Venus Armata* was painted in her compleat Arms, in memory of the Lacedemonian Women, who put the *Messenians* to flight ; but, I think, this was to let us see, that *militat omnis amans*, every Lover is a Souldier, and that no sword is sharper than *Venus* her Launce ; and that he who is in love must have a good Head-piece, Corset, and Target to keep off the disdainful repulses of a proud or coy Woman, when she is loved or sought after ; and as *Venus* was painted with fetters at her feet, so no men are tyed with such strong fetters, as they who are held with the Fetters of Love. 13. *Venus Calvata*, or bald *Venus*, was worshipped in memory of the Roman Women ; who, when the Capitol was besieged by the *Gauls*, parted with their hair to make strings for the warlike Engines : but, I think, *Venus* may be called *Calvata*, or bald, because intemperate Venery begets baldness, by exhausting the radical moisture of the body. 14. *Venus Barbata*, or bearded *Venus*, was to shew, that there was no

difference

difference of sex in the Gods ; therefore *Virgil*, *Æn.* 2. calls *Venus* the male God ;

Descendo ac duceate Deo flammam inter & hostes.

and she was painted with a mans beard, and a womans combe ; but, I thing, this was rather to mock the masculine Venery of those times ; and it is thought that bearded *Venus* is too much in request among the Roman Cardinals at this day. An Hermaphrodite also may be called *Venus barbata* ; besides, in love there is both action and suffering, neither can there be procreation, but when the male and female are united in one. 15. *Venus* is sometimes painted with a veil over her face, bemoaning the beautiful youth *Adonis*, that was killed by the Bore : by which doubtless is ment, that Wantonness and Venery begets shame and sorrow, when upon serious thought men call to mind how they have lost their youth by the Bore of intemperance and lust. 16. *Venus* and *Mars* were found together in one bed, and *Bacchus* was her Armour-bearer ; this is to let us see, that they are given to Adultery, in whose Nativity *Mars* and *Venus* meet ; and it is known how much Souldiers are addicted to Venery. By this also they would shew, that generation consisteth in heat and moisture, expressed by *Mars* and *Venus* ; But *Bacchus* is fittest to be her Armour-bearer ; for Wine furnisheth *Venus* with courage and vigour, *Sine Cerere & Baccho friget Venus* : therefore Wine was offered in the sacrifices of the Terrestrial or Popular *Venus*, but never in the sacrifices of the Cœlestial *Venus* ; for Wine is an enemy rather than a friend to divine Contemplation : for which cause the sacrifices of *Mercury*, the Muses, *Aurora*, the Sun, Moon, Nymphs, and Cœlestial *Venus*, were called *Naphalia*, that is, sober sacrifices. 17. *Venus, Juno*, and *Pallas*, strove for the golden Apple, which *Paris* assigned to *Venus* : there hath ever been emulation between beauty, riches, and wisdom ; but too many, with *Paris*, prefer beauty and Veneral pleasure to wealth, and especially to wisdom : in a Prince Wisdom is chiefly to be regarded ; for misery must fall on that State where an unwise Prince reigns, though he were as rich as *Juno*, and as beautiful as *Venus*. 18. *Venus* is married to *Vulcan*,

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because

because there can be no generation in the world, if there were not an union between the natural heat expressed by *Vulcan*, and the radical moysture signified by *Venus*. 19. There was *Venus Cloacina* among the Romans: some will have her called *Cluacina*, from *Cluco* to fight; in memory of the quarrel between the Romans and the Sabines, which was happily ended in their mutual marriages. But I think rather her name was *Cloacina*, from *Cloaca*, by which they expressed the nature of a common whore, as *Venus* was; for though such a woman were as beautiful as *Venus*, yet she is but *Cloacina*, a publick sink or jakes. 20. Because *Pompey* would not be checked by the Censors (as *Tertallian* observes, *lib. de spectac.*) for erecting such a huge Theater to luxury and wantonnels, he placed over it the Temple of *Venus*, that under the vail of Religion he might cover the practice of impiety and wantonnels: Thus we see how religion is still the cloack to cover all knavery and mischief. 21. *Diomedes* a Souldier wounded *Venus* the goddess of love; I am sure by our Civil Wars we have wounded Christ the true God of love.

VESTA.

She was the daughter of Saturn and Rhea: or the mother of Saturn, as others say; her Priests (called Vestal virgins) kept the sacred fire on her Altars.

The INTERPRETER.

1. BY *Vesta* they meant sometimes the earth it self, and in this respect she is called the mother of *Saturn*, for she is the mother of all the gods; And sometimes they meant the fire within the bowels of the earth, or the natural heat by which all earthly creatures are generated and fomented; so *Vesta* is the daughter of *Saturn* and *Rhea*, because this fire or native heat, is begot by Time in the earth, and of the earth. 2. To this goddess a Temple was erected at *Rome* of a round form, to shew the roundness of the earth: on it was a round Altar, upon which burned continually two lamps kept and maintained by the Vestal Virgins:

gins: if at any time these lamps went out, the Vestal Nuns were punished with death; they were let down by a Ladder into a deep Vault, with some meat and drink, and a light by them, that so they might not be thought to suffer a violent death, but might die by degrees, as their food and light failed them. This going out of the Vestal fire, and the punishment of her Virgins was alwaies held ominous and fatal to the State of *Rome*: I am sure it is an ominous thing to our State; and indeed the ruine of it is portended by the going out of the fire of love and charity amongst us, which ought to burn perpetually on the altars of our hearts. 3. As on *Vesta's* altar burned two lamps, which if they went out: were not to be kindled again by any earthly fire, but by the Coelestial heat of the Sun; even so there should burn and shine on the Altars of our hearts the two lamps of love, to wit, the love of God and of our neighbour; which being extinguished, cannot be kindled again, but by the Coelestial fire of Gods Spirit, which descended upon the Apostles in fiery tongues. 4. From *Vesta* the thresholds and porches of houses were called *Vestibula*, for they were consecrated to her; and in them the Romans did eat and drink as we do in our Parlours; intimating, that all their food came from the earth: and therefore in all sacrifices she was first nominated before any other gods; because without the benefits and increase of the earth, there could be no sacrifice: and because there can be no house-keeping or families maintained without food, which is the benefit and fruit of the earth: they made her one, yea, the chiefest of their *PENATES*, or household gods. 5. Upon the top of *Vesta's* Temple stood the Image of *Vesta*, holding little *Jupiter* in her arms, because it was said that she fed *Jupiter* in his infancy; it is the earth indeed that feeds us all, both rich and poor, Princes and beggars. 6. When all the other gods move abroad in their Chariots, only *Vesta* is said to stay at home, or to remain unmoveable in *Jupiters* house; by this they meant, that of all the simple bodies, the earth only remains unmoveable in the midst of *Jupiters* house, that is, in the air, which doth encompass her round about. 7. *Vesta* taught men at first to build houses; therefore she was held the chief of the household-gods: and

and it may be she taught them to wear cloaths also, therefore she is called *Vesta à vestiendo*; or because she is the Earth, she may be so called, in that the earth is clothed with Grass, Flowers, Plants, and Trees; and indeed, she is our Mother that feeds us, therefore called *Pales*, the goddess of Fodder; and she clothes us also, hence she is called *Διὸς μήτηρ, quasi γὰρ μήτηρ*. And though she be a Mother, yet she is called a Virgin, and was served by virgins only: as she is taken for the Earth, she is the Mother of all living Creatures; as for the Fire, she is a Virgin, for nothing is engendred of Fire; and as all things are made of the earth, so are they turned into the earth again; therefore the Grecians used to begin, and to end their sacrifices with *Vesta*; *A te principium, tibi desinet*.

ULYSSES.

HE was the Son of Laertes and Antichea, the Husband of Penelope, and Father of Telemachus; a subtle, eloquent and valiant Grecian, who having done good service in the Trojan wars, and having suffered much both by Sea and Land, after twenty years absence, returns again to his Penelope, and killed all her Suitors.

The INTERPRETER.

IN the person of Ulysses we have painted out unto us, the affections and sufferings of a wise and good man; the first wise action of his, that we read of, was this, that he shewed his averfeness to go to war by counterfeiting himself mad, when he plowed with beasts of a different nature, and sowed Salt instead of Corn; no wise man will be too hasty to undertake a War: *Omnia prius tentanda quam ad arma veniendum*. 2. He shewed his wisdom in discovering of Achilles disguised in womans apparel, and getting him to go along with him to the War. Strength and Policy must go together, for the one without the other will do little good: *Utrumque per se indigens, alterum alterius auxilio eget, Zalusť*. Which Ulysses shewed, when not trusting to his own wit and policy alone, he carried along with

with him Hercules his Arrows; the policy of Ulysses with the Arrows of Hercules can do any thing in Wars. 3. He shewed his wisdom in removing from Troy secretly the Ashes of Laomedon, and the Palladium or Image of Pallas, in which the safety of Troy consisted; for it was impregnable so long as that remained there; a wise man will not go about the performance of any great action till he hath removed all impediments and obstacles out of the way. 4. He shewed his wisdom in killing Rhesus the King of Thrace, and leading away his Horses before they had tasted of Xanthus; for until that was done, no hope of prevailing against Troy: There is no hope of destroying spiritual Babylon, or the Kingdom of Antichrist, until first we remove their Reliques and Images, and destroy their Hierarchy. 5. His wisdom was seen in binding his fellows, and bringing them home, who had forgot to return having tasted of the herb Lotos. It is wisdom to subdue all delightful pleasures, which make us (as the Lotos did Ulysses his fellows) forget to return home into the way of Righteousness, out of which we have wandered, and have refused to return, being stupified with the pleasing vanities of this World. 6. It was a wise act in him to thrust out the eye of the drunken Giant Polyphemus, and by this means to free himself and his fellows under the Sheeps bellies from being devoured by him in his Cave; If we be wise, and cloath our selves with Innocency, we shall escape any danger, especially if with Wisdom and Innocency we joyn Sobriety; for sober Ulysses, though weak, mastered the drunken Giant Polyphemus, though incredibly strong. 7. It was not the least part of wisdom in him to rescue his fellows from Circes enchantments, and causing her by his drawn Sword to restore them again to their own shaps, being turned into beasts by her witchcrafts; from which transformation he was free himself, having received a Medicine to that purpose from Mercury: He that hath true Christian wisdom and valour will not be taken with the enchantings of Whores. The Word of God is a better Medicine than Mercuries was, and a sharper Sword than that of Ulysses; by which we may be enabled to keep our selves

selves from fornication and other unlawful delights, and also to rescue and save others. 8. As he shewed his courage in going down to hell, so his wisdom was seen in returning thence. Afflictions and crosses is the hell through which Gods children must pass: therefore we had need of Christian magnanimity and wisdom, that we may overcome the many difficulties thereof. 9. He shewed the part of a wise man in stopping the ears of his fellows that they might not hear the enchanting songs of the *Sirens*; and caused himself to be bound fast to the mast, that he might not have power to go to them; every wise Christian should stop his ears from hearing the enticing songs of sinful pleasures, and should bind himself with the cords of Reason, that he may not be drowned in the Sea of shame and confusion. 10. He did wisely in sailing between *Scylla* and *Charibdis*, to keep the middle way, for so he escaped the danger of both; It were happy if we had this point of wisdom, not to come too near the Rock of presumption on the right hand, nor of desperation on the left. 11. His wisdom and valour were seen in killing the Suitors that spent his estate, and went about to withdraw his *Penelope's* affection from him; Let us shew the same wisdom and valour in mastering the Devil, the World, the Flesh, and all our sins, which (like so many importunate suitors) go about to draw away our souls, which ought to be our chaste *Penelope*. 12. But in this life is no perfection; wise *Ulysses* committed some acts of folly; as when he falsely accused *Palamedes*, and sacrilegiously robbed the Temple of *Minerva*, and carelessly suffered his men to look into the bag where the winds were bound up by *Æolus*, and to kill the cattle of *Sol*, which caused both his long navigation and shipwreck in which he lost all his fellows. 'Tis true, he slept when his fellows looked into the bag, and killed the Oxen: by which we see, how dangerous a thing it is for a Prince to be careless and secure; or for people to be curious in prying into Gods secrets, or prophane in meddling with what belongs to God; as also covetous: for these men looked into the bag or bladder, supposing they should have found it full of gold: He failed also in having too much familiarity with the Witch *Circe*. But we see in him Gods providence

providence towards them that are in affliction; for when he had lost all by shipwreck, he was relieved by *Calypso*, then by *Leucothoe*, then by *Nausica*, and at last, by the help of *Minerva*, came safely home, and enjoyed his own Kingdom having killed all his enemies; so after we have fought the good fight, we shall at last obtain the crown of righteousness.

VULCANUS.

HE was the Son of Jupiter and Juno, who for his deformity was thrust out of heaven, and fell in the Isle Lemnos, with which fall he grew lame, and was the Smith of the gods; his shop was in Lemnos, where with the Cyclopes he makes Jupiters thunder, and the armour of the gods against the Giants.

The INTERPRETER.

THE Egyptians were wont to paint Jupiter putting an egg out of his mouth, and out of that *Vulcan* proceeding; to express unto us, that God created the world, and out of that drew the natural heat which giveth vegetation to all things: so that sometimes by *Vulcan* they understood the natural heat which is in the creatures; and sometimes our earthly fire, which because it is so useful for the making of many things, they called *Vulcan* the Smith of the gods, and they attributed to him a smoaky and dusky kind of thunder and lightning, as they did the red lightning to *Jupiter*, and the white to *Minerva*. And because the flame of our fire doth not ascend in a straight line, but crookedly, therefore they said that *Vulcan* was lame: and because thunder-bolts and lightning fall out of the air upon the earth, they feigned that *Vulcan* fell from heaven into *Lemnos*. So because the Lion is an hot, furious, and fiery creature, they consecrated the Lion to *Vulcan*, whom they honoured by certain feasts and sacrifices called *Protervia*; in these the remainder of the meat which they could not eat, was burned in the fire: this was an uncharitable kind of feasting; for they should have remembered the hungry

hungry stomachs of the poor: Too many such prodigal feasts are among us, or rather worse: for we were better fling our superfluous meat and strong wines into the fire, than by surfeiting and drunkenness fire our bodies, and destroy our souls too. 2. *Vulcan* is called the son of *Jupiter* and *Juno*, because the fiery meteors are begot in the air, by the motion, heat, and influence of heaven. 3. *Vulcan* was deformed, and for this was thrust out of Heaven, to shew the grossness of our fire being compared to the Celestial fire, and therefore not fit to have any place among these sublimated celestial bodies or quintessences; What place then can they have in heaven, whose sinful souls are more deformed than *Vulcan's* lame and dwarflike body? 4. *Vulcan* was called *Ἥφαιστος*, from *φαῖς*, to shine; and *Vulcanus*, *quasi volans candor*, to shew the light and heat of the fire; and he is called deformed, not that the fire is so of it self, for it is pleasing to look on; but because it makes every thing deformed that it burneth; and though it be deformed in the unequal ascending of the flame, and of the smoak that it makes, yet the light, which is joyned with it, is pleasant and beautiful; which, I think, the Poets meant in making *Aglaia* and *Venus* his wives; the former signifying *Splendor*, or *Beauty*, the other being the Mother of *Beauty*, for the light gives beauty to things. 5. *Vulcan* was said to shed his seed upon the ground, because he could not obtain his desire upon *Minerva*; to shew, that the natural heat hath no power over the heaven to make it fruitful, which remaineth still a Virgin, that is, pure from the mixture of elementary qualities; but it is the earth that is fruitful and full of seed by means of this natural heat, by which all things are generated and preserved; for as *Vulcan* made arms for the gods, whereby they were defended; so this natural heat is the armour and defence of our life, and by which we are preserved from destruction. But as soon as this heat is gone, our life and motion ceases, which the Gentiles expressed by their running with light torches in their feasts of *Vulcan*; for as soon as the torches went out, the race ended. 6. When the gods fought against each other, (saith *Homer*, *Iliad* 2.) he that gave the onset first was *Vulcan* the god of fire, to shew that fiery and choleric

dispo-

dispositions are quarrelsome and hasty; they had need to be bred and nursed by *Thetis*, and the Nymphs, as *Vulcan* was: which fiction doth not only shew, that the fiery Meteors are begot and maintained by these exhalations, which are raised out of the sea; but also (as I suppose) to teach us, that such as are of a choleric and fiery constitution ought to feed upon moist and cold meats and drinks, whereby their heat may be qualified and brought to a temper. 7. *Vulcan* is brought in by *Homer* (*Odyss. lib. 8.*) excusing his deformity, and laying the blame thereof upon his Parents *Jupiter* and *Juno*; though parents are oftentimes, by reason of their intemperance the causes of their Childrens deformity, yet they should not upbraid them, but patiently bear with their own defects, and strive for beautiful souls to supply the deformity of their bodies. But as *Vulcan* laid the fault of his deformity upon his Parents, so too many use to lay the blame of their sins upon God their heavenly Father, than which nothing is more hateful and impious. 8. *Vulcan* bound *Juno* to a golden chair, which he made for her, and he bound *Mars* with *Venus* to their bed, that they could not wag. *Juno*, that is, the wealthy miser is bound so fast in his affections to his Gold, that he cannot be removed from it; but *Mars* the Souldier, and *Venus* the Whore are let loose; I wish there were a *Vulcan* among us to bind up whoredom, that it may roam no longer among our youth; and to bind up our *Mars*, that he may rage no more among our Country men.

— *Ut centum vinctus ahenis,*

Post tergum nodis fremit horridus ore cruento.

9. They make *Vulcan* lame and slow-paced: but I am sure he came too nimble upon all my Papers, Manuscripts, and Notes, which I have been gathering these forty years, and consumed them all on a sudden. I wish he had been abed with *Venus*, when he seized on my study; or that he had been better employed, either in making *Jupiter's* Thunder, *Ariadnes* Crown, or the Suns Chariot, or Arms for *Achilles*, and *Aeneas*; but he was always an enemy to *Minerva*, and he hath shewed it by destroying my Papers. *Lemnos*, *Lipara*, or *Sicily*, are places for his Forge, and not my Desks; I wish *Thetis* and the Nymphs his Nurses had been

been near to have tempered his heat; But I will not accuse him for my loss as he did his Parents for his deformity, I look higher, even to Him, without whose providence we cannot lose one hair of our head. It is the Lord that giveth and taketh; it is the Lord, let him do what seemeth good to him. And so here I end this work with that of *Seneca*,

*Quicquid facimus mortale genus,
Quicquid patimur, venit ab alto.*

VERTUMNUS, See *PROTEUS*.

VIRBIUS, See *HIPPOLYTUS*.

VRANIA, See *MUSÆ*.

Z.

ZETUS, See *ANTIOPE*, *LYCUS*,
and *DIRCE*.

23 OC 62

F I N I S.

An Alphabetical TABLE of the chief
Matters handled in this Work.



A *Chates* the companion of *Princes* pag. 2. *Eneas* his angel 2. The picture of a true friend 2. *Eneas* his armour-bearer, the *Idea* of a faithful servant; of a Princes Favourite, of his chief Counsel 2. He supported *Eneas* 2. *Achates* a Jewel 3. *Achelous* a River, the son of *Sol* and *Terra*, why 3. His horn cut by *Hercules*; and what he represents 4. *Acheron* 374. *Achilles* his valour, parts, and death 1. His insolency 153. *Aetion*, a proud man and curious 4. Cruel, and a spend-thrift 5. His dogs flatterers: a wanton 5. *Adams* first estate 367. Signified by *Iapetus* 190. By *Minos* 291. *Admetus* who, and why *Alceste*s husband 7. Type of *Saturn* 8. *Adonis* who, and what he signifieth 5, 6. *Adonai* what 5. *Adonis* the Sun, and killed by *Mars* 6. Turned to what, a flower 6. A type of the resurrection 6. From *Adonai*, or *Adon* 302. *Adonis* the same that *Bacchus* 302. *Adultery* the cause of much mischief 243. *Aeacus* who 8. He turned Ants into Men 9. Relieved Greece 9. *Aeolon* who, a type of the winds 10. He keeps the Gates, fights against *Jupiter*, lieth in *Aetna* 10. The type of pirates, of hereticks, of seditious men, of vapours, and of animal spirits 11. *Aegisthus* and *Clytemnestra* killed, where 137. *Eneas* who, and why the Son of *Venus* 11, 12. Why molested by *Juno* and *Aeolus*, befriended by *Neptune*, *Vulcan*, *Cupid*, *Mercury* 12. How he found the golden branch; his travels, piety, and other vertues 13. Guided by *Sibylla* a type of Princes 13.

E e

Aeolus

The Table.

Æolus who, King of the winds why 13. A type of Princes 14. *Jupiters* Son, an Astronomer, his Cities, Caves, and Islands 14. His Marriage, and who is right **Æolus** 14.
Æsculapius who, his Picture, the type of a Physician 14, 15. Robbed by *Dionysius* 15. Brought to *Rome* 15. The mild temper of the air, and of found bodies 16.
Ætas his Guard, why called fiery Bulls 267.
Afflictions needful 151, 400.
Agamemnon sacrificed his daughter 210. *Agamemnon* murdered 337, 339.
Air signified by *Juno* 216. By *Jupiter* 221.
Alceste what she signifieth 7, 8. *Alope* 62.
Alceons murder and madness 109.
Alpheus who, and why worshipped with *Diana* 16. A River in *Sicily* 17. The type of a good Christian, and of a good husband 17. What *Alpheus* signifieth.
Altar of mercy 339.
Ambition 224, 225, 246.
Amphiaraus his revengful disposition 109. A Prophet 110.
Amphion who 17. A Musician 16. Son of *Jupiter*, bred by shepherds, born on a hill 18. Taught by *Mercury*; how he built *Thebes* walls 18. Outbraved *Apollo* and *Diana*, and killed by *Latona* 18. *Amphion* 244, 245.
Amphitrite 309, 310.
Anaxarete turned into a stone 213.
Andromache 316.
Andromeda 357.
Angels represented by *Achates* 2. How they speak 229.
Angerona goddess of silence at *Rome* 146. And of the *Squint* 146. When and where worshipped 146.
Anteus, a giant and tyrant 19. The same with earth and water 19. The type of a covetous man, of Satan, of the Sun 20.
Antiope who, and her adultery 243. In her chains calls on *Jupiter* 244. Her Sons kill *Diree*, and raise an army 244, 245. Her beauty, and whose daughter 235.
Anubis who, what, and how worshipped 20. He resembleth a Prince, and Embassadour 21. And Priest *ibid*. How the Egyptians adored him 21.
Apis, how called and worshipped 21. His Priests, what drink they gave to *Apis*, and how used by *Cambyses* 21. *Joseph* worship-

The Table.

worshipped under the name of *Apis* 22. Why he was placed near *Harpocrates* 22. How *Apis* his good will was tried by the Egyptians 22. How honoured by the Egyptian women 22. His worship among the Romans 22. His Temple used by Christians 23.
Apium, when and how used 189.
Apollo fed *Admetus* his sheep, and procured a wife for *Admetus* 7. Signifieth God in divers things: and his picture 23. The Sun, in divers respects 23, 24. The god of Musick and Physick why 23, 24. His arrows, he killed *Python*, a Prophet 24. His birds, beasts, and trees 24. He loved *Hyacinthus*, and built *Troy* Walls 25. A Type of Christ, and of a King 25, 26. *Apollo* delivered *Æsculapius*, killed *Coronis* 76, 77. His dotage on *Hyacinthus* 170. On *Leucothee* 132, 133, 134. A weak god 233.
Arachne who, and the cause of her overthrow; the spiders scholar 27. She resembleth Sophisters, false Judges, and Misers 27, 28.
Arethusa, the type of Baptism 17.
Argo the ship 102.
Argus who 205. Killed by *Mercury*, what 206, 207.
Arion who 28. A type of drunkards, his eloquence, and ingratitude 29.
Ariadne 400.
Aristaus who 29. A type of Ministers, and of Wisdom, and Husband of *Eurydice* 30. He signifieth celestial heat; the type of a King, and of Christ 31.
Astapus who 31. What is meant by him 32. His daughters, his death 32. Helped by *Sisyphus* to find out his daughter *Plataea*, and her solemnities 32.
Asse placed among the stars 204.
Astrologers condemned 87.
Atalanta who, undone by idleness; the picture of a whore, and her profaneness 33. What we may learn from her, 33, 34.
Athenians why sons of the earth 107, 108.
Atlas the Son of Heaven 190. *Atlas* who 34. A hill, and an Astronomer, the type of God, of the Church, and of a King 34. Inhospitable 35.
Atropos 353.

The Table.

Aurora who, why *Lucifers* mother, and of the winds 35.
Why the Daughter of *Hyperion*, *Titan*, and *Terra*, 35, 36.
Why she leaves her husband abed; her Chariot and colours, she makes old *Typhonus* young; the type of Christ, and of a good Matron 37. In love with *Cephalus* 57. See more in *Memnon*.

B

B *Acchus*, why worshipped with *Ceres* 37. Why he wore a Miter 38. He turned *Dirce* into a well 344. The same with *Adonis* 302. The same that *Osiris* 344. *Bacchus* made the Tyrthenian mariners 28. What his baldness, sythe, garment, roses, priests, wild beasts, and cymbals signifie 33, 39. *Semeles* son begot of her ashes, hid in *Jupiters* thigh, bred in *Egypt*, subdued the Indians 38. his youth and divers shapes; worshipped with *Minerva*; accompanied by the *Muses*, carried by *Mercury*, honey lipped, and still naked; he killed *Amphisbæna*; the Dragon and Pye dedicated to him 39. He slept with *Proserpina*, was turned into a Lion, and torn by the Titans; why called *Liber* and *Dionysius* 39. He signifieth the Sun in divers respects 39, 40. He relembleth original sin 40. The type of Christ 40, 41. *Pans* companion 351.

Batl-Phegor the same that *Priapus* 346.

Belides who 40, 41. Their incestuous marriage and murther 41, 42. Their punishment inflicted on all *Eves* children 42.

Bellerophon who, 43. His fiction, a Navigator and Astronomer 43. The type of the Sun, of a Wile-man, of Christ, 43, 44. And a good Christian 44. Of proud men, and such as search into Gods secrets 43, 44.

Beauty vain 162. Dangerous 183. Fading 269. A shadow 306.

Bona dea, why called so, and *Fauna* 44. And *Juno* 45. She is the earth 46. Her chastity, how painted; beat to death with myrtle Rods 45. Her Temple not to be entred by men 45. women excluded thence 46.

Boreas who, and what 46. He carried away *Orythia*; the type of Gods Spirit 46, 47.

Bounty 140.

Bustirapi, of this Age 255.

Cadmus

The Table.

C

C *Admus* crossed in his Children 201. He sought out his sister, and is turned into a Serpent 48. The type of a wise Prince, of a good Minister 49. Of Christ 50.

Calysto who 50. Her adultery, cause thereof, and punishment 51. Made a star, which never goeth down into the sea 51, 52.

Campus Martius for whores 124.

Canopus who, and why deified 52, 53. Killed and how painted 53.

Cassiope 316.

Castor and *Pollux* who, and what 53, 54. To whom they appeared 54. The Peripatericks by them are convinced of the Creation, and of Christs birth 54, 55. And judicial Astrologers 54. A temple erected to them; immortality shewed between them; *Helena's* Brother 54, 55. They signifie the Sun and Moon 54.

Cato censured 123.

Cesar killed 401.

Centaurus who 55. The types of many men, of Kings counsellors, of drunkards, of regenerate men, of sin, of unjust States, of Comets, of our Life, of Governours, &c. 56, 57.

Cephalus who, why beloved of *Aurora*; his vertues; he loved not *Aurora*, his wife *Procris* 57. Whom he killed 58. He loves *Aurora* 58.

Cepheus who; for his sin the people suffered 58, 59. What he received from *Minerva* 19. His wives pride 59. Exposeth *Andromeda* 68.

Cepheis who 32. 304.

Cerberus, *Pluto's* Dog; and a type of gluttons, and covetous men 60. Of death, of an evil conscience, of the grave 60, 61. Of Satan, of time 61.

Cercyon who, a King, a Wrestler, a Robber, his strength, and cruelty 62. His hatred to *Hippothon*, why *Fulcans* son 63. Killed by *Theseus* 63. His cruelty to strangers 93.

Ceres who 63. How painted 64. Her service and sacrifice in what esteem 64. She signifieth the Moon, corn, earth, and earthly minded men 64, 65. The type of Law-givers, of the Church, and of Christ 66, 67. She ate up *Pelops* his shoulder, 397.

E e 3

Cetus

The Table.

Cetus who, a King, and sea-monster 67. Sent against *Troy* by *Neptune* 67. Killed by *Hercules* 68. Made a Constellation 68.
Cham the same with *Jupiter* 190, 191.
Charon signifieth time and death 69. A good conscience, and drunkenness 69. His Garment, Age, and Boat 69, 70.
Charybdis 382. How taken 382, 383.
Children swear bare-headed by *Hercules*, and abroad 168.
Childrens ingratitude 382, 417. Good or evil to their Parents, 192, 341.
Chimera what 70. It signifieth the Church of *Rome*, a Hill, a Pirars ship, a River, a Whore, Mans life, *Satan*, 70, 71.
Chiron, a just and wise Centaur 71, 72. What he signifieth, 72. His knowledge and deformity 72.
Chloris the wife of *Zephyrus* why, and of *Neleus Neptunes* Son 122.
Clyty who, her jealousy, a type of flattery 233. Of the *Marygold*, and *Morning* 233, 234.
Christ how to be found 12. What he did to the *Gentiles* 9.
The true *Æsculapius* 16. Represented by *Amphion* 18, 316.
By *Apollo* 26. By *Aristeus* 31. By *Aurora* 37. By *Bacchus* 41.
By *Bellerophon* 44. By *Cadmus* 50. By *Pollux* 55. By *Ceres* 67. By *Ulysses* 414. By the *Moon* 105. By *Ganymed* and the *Eagle* 130. By the *Genii* 132. By *Hercules* 169. By *Mercury* 264. By *Minerva* 276, 281. By *Neptune* 314, 315. By *Theſeus* 401. By *Prometheus* 368. By *Orpheus* 357. By *Perſeus* 359. By *Achilles* 1. His great love 118, 234. By *Hector* 155. By *Hippolytus* 177.
Christians expreſſed by *Hercules* 166. By *Jafon* 194. Worſhippers of *Mars* 258. By *Sphinx* 393. By *Ulyſſes* 414. They muſt not mourn without hope 335. Their Duties 357. Reproved 274, 347, 348.
Church repreſented by *Atlas* 35. By *Ceres* 66. By *Diana* 97. By *Jafons* ſhip 194. Abused by the *Pope* 313. *Theophanes* 314. why rent in ſunder 336. The Church of *Rome* expreſſed by *Chimara* 70. The Church typed by *Feronia* 121. By *Hecuba* 158. Troubled with pernicious lights 160. The Church muſt not be forſaken 202. Signified by *Leucothoe* 235. By *Lotus* 238. Subject to many Boars 275.
Circe a Witch 73. She could not transform *Ulyſſes* 73. She ſigni-

The Table.

ſignifieth the mixture of the Elements, Death, *Satan*, *Sin*, *Physical knowledge* 73, 74.
Clotbo 353.
Cælus the Husband of *Terra* by the upper region of the air, whoſe children are the fiery Meteors 75. The type of thoſe that geld Scripture and forbid marriage 75. Gelded by *Saturn* what 75.
Cocytus 394. *Commodus* 10.
Concordia called upon in weddings 186.
Conſcience 493. *Conſus* 311.
Coronis 15. *Coronis* who, and by whom killed 76. Her adultery 76. Her diſobedience 76. Her Son *Æſculapius* reſcued 77. The Daughter of *Phlegias* 77. *Cortina* 25.
Covetouſneſs 60, 65, 104, 113. Covetous men reſtleſs 173. Their god 222. What it produceth 315, 414, 109. Covetouſneſs of *Midas* 188. Covetous mens miſery 290.
Cruelty 187, 399.
Cupids divers Parents 81, 82. His picture deſcribed and explained 82. Two *Cupids* 406. Strugling *Cupids* 407.
Curioſity dangerous 66, 113, 414.
Cybele with her Lions 374.
Cyclopes the Sons of Heaven 75. They are waters & vapours 84. They ſignifie evil ſpirits, and the Roman State 84, 85.
Cypreſs uſed in funerals 104.

D

Danae who 87. She ſignifies learning 88. Deſlowered by *Prætus* 89. Not ſecure in the brazen Tower 89. Preſerved with her Son on the Sea 89.
Danaus who 90. The treachery & puniſhment of his daughters 90. A hard Father 90. Recompenced by *Neptune* 91.
Danaides types of husbandmen, and of ungrateful men 91. Their cruelty 92. How many of them drew water in hell 92. *Danaus* his wicked command to his Daughters 92.
Death 60, 69, 73, 362. Whoſe Daughter 317. Why not honoured as a goddeſs 317. Why cloathed with ſtars 317. death eternal 24.
Decrees of God ſignified by the *Parce* 353, 354. How changeable 354.
Dædalus who, an Artificer 86. His Labyrinth, a murtherer 86. Unthankful 293.

The Table.

Demetrius his journey to see *Memnon's* image 280.
Deucalion, a type of Ministers 93. Of Magistrates 94. He with *Pyrrha*, what they signifie 94.
Diana's grove admits no horses 176. *Diana Taurica* 209. *Diana* the Moon 95. Her nakedness 95. Her white and black horse 95. *Apollo's* Sister and Midwife, the Moon 95. Her divers names explained 95. Her silver Chariot, Lions, Stags, and Arrows 96. The type of a rich Usurer 97. Of a good man, of the Church 97.
Diomedes his fellows 201. *Diomedes* who 98. Wounds the gods 98. His bed dishonoured 98. His fellows transformed into Sea Birds how 98, 99. They fled away 99. *Diomedes* of *Thrace* his horses 99. *Diomedean* Birds 99. Where 99. He built Temples 100. How immortal by *Minerva* 100. Joyned with *Ulysses* why 100.
Dionysius his sacrifice 14. The name of *Bacchus* 40.
Dirce killed by *Antiope's* Sons, and turned into a fountain dedicated to *Mars* 244, 245.
Discus what 180.
Divination 304.
Dedone who, and what, and how called, and its oracles 100; 101. *Dodones* pigeons and temple 101, 102. *Dodones* fountain 102. It was the ancientest Oracle of *Greece* 102.
Dodonides, the Nymphs 102.
Dog, a name given by Souldiers to *Hecuba* 156. Dog-star 193. Dogs love 199. And their fidelity 199.
Dolphine 312.
Dreams not to be observed 157.
Drunkards 29, 56, 70, 149, 301.
Dryope 237.

E

Eagle how he reneweth his youth 266.
Earth signified by *Ceres* 65. By *Vesta* 410. By *Rhea* 374. By *Typhon* 343.
Eccho loved *Narcissus* 306.
Egyptians, a witty people 279. They hate the Sea and Fish why 344. Why they hate red hair'd men and Oxen 345. How they used the Oxen they honoured 346. They honoured the black Oxen 346. Their folly in bewailing the Oxen they

The Table.

they drowned 346. They burned lamps to *Osiris* 347. Their vain joy and sorrow 348.
Eloquence its force 261. Fit for Princes 263.
Elysian fields 103.
Envy 493.
Endymion, a King and Astronomer 104. The type of a rich man, of *Adam*, of inconstancy, of all men 105. Of the Sun 106.
Erichtheus who 106. His Daughters wicked covenant 106. Bred by *Minerva*, and King of *Athens*, his happiness and unhappiness 107. Parted with his Daughter to *Neptune* 107. For killing of his Son 107. Sacrificed his daughter 108. His temple at *Athens* 108. Honoured with his daughters, his temple *Erichtheum* 108.
Eriphyle who, her covetousness 109. Murdered by her Son *Alcmaon* 109. Placed in hell 110. Prefers her Brothers weal to her husbands life 110. Her ill gotten chain dedicated at *Delphos* 110. Her Husbands murderer 110. Her chain fatal 111.
Erigones death and imprecation 198.
Erichthonius the first Coachman 112. The type of a covetous man, of Satan, of a Magistrate 112, 113.
Etefia what 198, 199.
Eteocles, and *Polynices* 331.
Ethiopia twofold 281.
Eumenides what, and why worshipped 114. Their temple in *Achaia*; they are the tortures of an evil conscience 114. And the unruly passions of men 115. The types of Gods three great Judgments 115. And of Ministers; their seat and names 115.
Eupheme 296.
Evil men hate the light 205.
Eurydice who, she signifieth right judgment 30. The Wife of *Orpheus* 335. Her running from *Aristaus* 335.
Europa who 115. Carried away by a Bull what 116. Her impotent love 116. Her ravishing the cause of much trouble 116. Of her and *Jupiter* valiant men begot 117. *Europa* why so called 117. Deified 118. Her Bull was a ship, or pirat 116, 118. Her basket 119.
Eyes a dangerous sense, yet must not be pluckt out 332.

Faith

The Table.

F

Faith, Hope, and Charity 141.

Fame, Mars his Trumpeter 257.

Fascination by the eye and tongue 139.

Faunus 55.

Feasting dangerous 148. When unlawful 416.

Feronia who 119. Why so called, and why *Jupiters* wife 120. A goddess, her Temple, and Grove, and Fountain of that name 120. Her Priest walking on the fire 121.

Fire its properties 416. We must walk through it 121.

Flatterers, *Atlacons* dogs 5. *Harpies* 47. *Sirens* 384. Infest Princes Courts 385. *Flatterers* like the Marigold 233. In esteem 295. *Proteus* who 371.

Flora who 122. The same with *Chloris*, the wife of *Zephyrus* 122. Her unlawful festivals, and where 123. Flowers too much doated on 178.

Fortitude 166.

Fortune and the Moon the same 124. Why Favour placed near her 125. Of high esteem among the Romans 125. Bald and glassie Fortune 125. Why blind 125. The same with Gods providence 125. Her picture and four Horses 125, 126. Why the daughter of the Sea 126. Why painted like an old woman, male and female, with fire and water 127.

Friendship 140, 356, 400. *Friendship* represented by *Geryon* 134. *Friendship* of *Orestes* and *Pylades* 341.

Funeral rites 183.

Furies troubled *Tantalus* 396. And *Orestes* 338.

G

Galatæa, who and what 127. The sea, and why so called, and how described 128. Why in love with *Polyphe-mus* 128. *Galatæa Mantua* 128.

Galaxia 218.

Galli who 376.

Ganymedes, who and what 129. When caught up to heaven, and why by an Eagle 129, 130. The type of *Christ*, and of the Soul 130. He succeeds *Hebe* 147.

Genius what, and the Princes *Genius*, in what esteem 131. The Roman *Genius* how painted 131. This name may signify divers things 131, 132. In what form worshipped, & when

The Table.

when called *Manes* 142. Our souls and desires, and the stars may be called *Genii* 142. Types of *Christ* 142. *Genius* the same that *intellectus agens* 142.

Gentiles ants before their conversion 9. Convinced by *Castor* and *Pollux* 64. Not ignorant of future joys 104. Their folly in defying of *Hercules* 168. And in holding the worlds eternity 222. In multiplying of gods 228, 222. In beating of brass drums in the Moons eclipse 240. In worshipping a thief 260. In the feasts of *Cybele* 376. Convinced by *Rhea* 376. Their Idolatry 376. They subject God to the Fates 354. They deifie Monsters 352. *Gentiles* careful in imposing names to their children 331. Their cruel religion 342. And filthy 345, 346. Their Oracles overthrown 347. Their blind superstition 348. The *Gentiles* folly in appeasing their gods 348. Their gods weak 99. And cruel 107. Their deifying of the Bull and Dog 117. Their reliques 135. Their gods wicked and abominable 179. They used to sleep in the temples 202. To change names 203. Their cruel sacrifices 208, 209. Their hypocrisie 209. They knew the souls immortality 225, 254. Their courtesie to the dead 254, 255. Their first fruits 274. Injurious to Christians, and their knowledge of immortality 292.

Generation how performed 333.

Geryon who, and what is meant by him 133. His City *Tricarania* 133. He was a King 133. Of Spain 134. In him the picture of true friendship 134. Killed by what *Hercules* 133, 135.

Giants in what sense they have been 135. Types of wicked men, of Rebels, and Hereticks 136. Many Giants in conditions 136. Their bigness and birth 341.

Glaucus 328

Gluttony 60.

God represented by *Apollo* 23. By *Atlas* 35. By *Jupiter* 219. By *Neptune* 309. By *Prometheus* 369. His Spirit by *Boreas* 48. His providence wonderful 125. An Eagle 130. His servants beautiful 147. He spares not his own Sons 148. He will have our youth 148. He is both *Janus* and *Terminus* 196. Gods Word 263. His justice 307, 385. His power 309. His judgment 315. He hardneth 315. He punisheth children for their parents 315. He abhors mans flesh 396. His love to men 396. His Word *Ariadnes* thred 400. His justice

The Table.

justice 493, 397. His words 413. His Mercy 68. Help 68. He heareth imprecation 198. God justly punisheth the Gracians 160. He is the cause of all our punishments 164. To be called upon in time of need 244. Not the cause of sin 243. His severity against sin 330. Against murder and adultery 337. And hypocrisie 337. And abuse of Religion 340. Gods judgments are unavoidable 111. His providence 119. Gods judgments 92. His commands to be preferred to our Parents 92. He delights not in our death 108. His severity against the breach of an Oath 111. Against murder 176. And adultery 188. Against *Helena* 202. And selflove 305.

Gods of the Gentiles their cruelty 68. Some of them born with their finger on their lip 145. Their wickedness 179. Their temples in dark groves 250. They were better used then the true God by us 252. Gods gifts abused 270. God abhors bloodshed 270. All creatures revenge his anger 274. He brings all things to light 290. Gentile gods unjust 438. Gods justice how satisfied 338. God accused by sinners 340. How he used wicked men 346.

Golden branch what its effect 12. *Golden Apples* 173. *Golden fleece* what 193. *Gold* still greedily sought after 194. *Golden Ram* 312. *Golden bribes* 34. *Force of Gold* 196. The cause of much evil 290.

Goose, of the Capitol 215.

Gorgons, certain beasts, types of slanderers, and false-teachers 137, 138. Of Christians 138. *Gorgons* what 137.

Graces accompanied by *Nereus* and *Cupid* 140. Their Temple 140. Their Picture described 140. Types of true friends 141. Their names 141. What is meant by them, and the three Christian graces 141. They wait on *Apollo*, *Mercury*, and the *Muses* 140, 297.

H

Halcyone who, and why turn'd into sea-birds 142. Their prosperity, sorrow, love 142, 143. The time, and curiosity of their nests 143. Why begot of *Lucifer* and *Philonis* 143. Carried away by *Jupiter* and *Neptune* 144. Their mutual company 144.

Harpocrates who 144. Why called *Sigalion*, and placed in temples made a god, why a cap on his head 144. His finger

The Table.

ger on his lips 145. It was death to say he was a man 145. He was born dumb 145. He was a good Philosopher 145. Why the Peach tree dedicated to him 146. Why painted with a wolves skin full of eyes 146. His image and ceremonies cast out of *Rome* 146.

Harpies, *Furies*, *Stryges*, *Lamiae*, how the same, and how painted 46. Types of sinful delights, of hypocrites, of flatterers, of Prodigal Sons 47. Of Church-robbers 47. Their names and signification 47.

Head covered, what it signifieth 118.

Hebe signifieth the Earth, and Spring 147. married to

Hellephantus 240.

Hermonia married to *Cadmus* 48, 49.

Hercules 148. *Mars* his sister, her temple and picture 148.

The type of *Adam* 148, 149.

Hecate, why so called 150. Accompanied with Dogs 150. Queen of the night, and patroness of Witches; her supporters 151. A cruel woman, her three names signify the Moons three aspects 151. She signifieth afflictions, and is the type of a Whore 151.

Hector who 152. His body abused, his presumption and insolency 153. The Trojans pillar and bulwark 153. His rashness, the hand of *Troy* 154. A cruel man 154. His body how preserved from putrefaction 154. He talks with his horses 154. The type of Christ 155.

Hecuba who, and why turned into a dog 155, 156. The picture of humane misery 156. Her ominous dreams 157, 158.

Helena who, her divers names 158. Her vices 159. *Leda's* Daughter how 159. A star but unlucky 159. Her wickedness, and fearful end 161, 162. Why begot of a swan 152. She was never in *Troy* 162. Her tears 163. Preserved by an Eagle 163. Her comfortable potion and good qualities 164. Justly punished 210.

Hercules cut off *Achelous* his horn 4, 166. When married to *Hebe* 149. His travels and labours 165, 166. By him was meant the Sun 166. The type of Christian fortitude 167. Of every good Christian, and of a King: his dotage 166. His end and how hated by *Juno*, and his labours literally

The Table.

terally explained 167. The type of valour and eloquence 168. Honoured without the City; he swore but once; how children swore by him; the tenth dedicated to him 168. His knot with which the bride was tied 169. How honoured after death 169. The type of Christ 169. His faults and undeserved deity 170. When he got the golden apples 173. Divers *Hercules*, and which of them killed *Geryon* 174. *Hercules* lost his voyage seeking after *Hylas* 181. Murthers his children 270, 271. See *Megara*.

Hermathenæ 285.

Hermaphroditus who, 170. What is meant by him 172. Why *Mercurius* Son 171. *Hermaphroditus* among beasts 171. At first prodigious 171. Their chief causes 172. Far different from *Cupid* and *Priapus* 172.

Hermeraclæ what 185.

Hero 230, 231. Her name, love, and light 231.

Hesperides who their names and office 173. They signify the stars 173. Their nurse *Memnon* 279.

Hippodamia 397.

Hippolytus who, his death and divine honours 174. The scholar of *Pittheus* 175. His father cursed him 175. His chastity 176. Beloved of *Diana*, and restored to life by *Æsculapius* 176. The type of Christ 177. Why *Virbius* 176.

Hippomanes his ingratitude and profaneness 33.

Hippothæus restored by *Theseus* 63.

Horses dedicated to what gods 310, 311.

Horus the Sun 343.

Husbands duty 118.

Hyades 320.

Hyacinthus who 177. Beloved of *Apollo* and *Zephyrus*, and killed by both 177. What this means 178. By what deities *Hyacinthus* was lifted up 178. Killed by the *Discus* 180.

Hylas who 181. Beloved of *Hercules* 181. Drowned, and ravished by the Nymphs 181. Beautiful 183. Justly drowned though a child 187.

Hymenæus who 184. Why the God of marriage, and the Son of *Bacchus* and *Venus* 184. How painted 184. Called upon in marriages 185. Why the Son of *Bacchus* and *Urania* 188. The first inventor of wedding Songs 185. Too much worshipped among Christians 186. *Hymenæus* celestial and terrestrial 186.

Hymen,

The Table.

Hymen, his torch and vail 217.

Hypermetra 92.

Hippolytus 313.

Hypocrisie punished 337.

Hypphile who 187. Her pity, danger, deliverance and foster-child *Ophites* 187. Officious to the *Argivi* 188. She instituted the *Nemean* game.

I

Janus is *Noah* 195. The Sun 195. His picture; he taught Religion first; the door-keeper, and the same with *Portunus*, and husband of *Carne*, why his two faces, and sometimes four faces 196. His Temple, when shut 197. Why a Serpent placed by him 197.

Japetus who 189. He signifies the winds, and was the type of *Adam* 190. The same with *Japheth*; why he warred against *Jupiter*, and why called *Neptune* 190. His name abused by the Greeks 191. By him is meant heaven 191. His sons 191. Of different natures 192. He tipples Nectar with *Saturn* 192.

Jason who, and what 193. His voyage, labours, and conquest 193. The type of good Christians 194. And of a good Prince; his speaking ship 194. See *Medea*.

Icarus who 199. Murthered for his good will 198. His Daughters death, and dogs affection 198.

Icarus 355, 356. *Icarus* how he was punished 87.

Idolatry 94, 366.

Idleness 33, 319, 356, 365. Incest punished 92.

Jealousie 233.

Ino 329. Called also *Matuta* and *Leucothea* 200. *Ino* who 200.

Her power over the Sea 200, 201. Hated by *Juno*, yet honoured by men with sacrifices and festivals 201. Her pitiful end 202. Her counsel to *Ulysses* 202. In her Temple they slept 202. Her wonderful Lake 203. Her name changed 203.

Io or *Isis*, who and what 204, 205. Turned into a Cow, *Isis* Temples at *Rome* 345. *Isis* gathers her husbands limbs 345. Worshipped in *Egypt* and *Rome*, why 205. Her picture explained 207. Why placed by *Harpocrates* 205. Diversly taken; why a Cow, and a daughter of *Inachus*, and kept by *Argus* 206. She recovers her shape, and signifieth the Moon 206. And rich misers 206. Her Garland and Priests

The Table.

Priests 206. Her white, red, and black garments what 207. *Iphigenia* who 208. She stole away the Image of *Diana Tau-rica* 209. Whose daughter is doubted 210. She was not sacrificed, but a Doe which is called a Virgin 211.

Iphis who 212. His love and death 212. First a maid then a boy.

Isthmian games by whom instituted 201.

Juno conceived by eating of Lettice 148. What that means 149. How *Jupiters* wife and sister, and her picture explained 214. Why the peacock, raven, and goose dedicated to her 215. Why called *Fluonia*; she signifieth the Moon 133. The type of an honest Matron, and her picture explained 215. She signifieth the air attended by *Castor* and *Pollux* 216. The goddesses of marriages 217. Nursed by *Thetis*, and the Hours 217. *Vulcan*, *Mars*, and *Hebe* her children; her temple, how she shed her milk 218. Her divers names 218. Her charge of gates 214. Educated by *Oceanus* 326. Bound to a golden chair 47. Her malice 208. against *Hylas* 182.

Judges of hell, and their impartiality 8, 292. *Jupiters* Sons 9. The types of an evil conscience 9. Two mild, but one rigorous; their walk through the field of truth what 9. Partial Judges like *Arachne* 28.

Julian his sacrilege 15.

Jupiters Cup-bearers 147. His name and picture explained 219. How worshipped by the Gauls, Romans, Egyptians, Assyrians 220. His Hieroglyphick in many things the type of a King 220. His eyes, cares, victories, justice, &c. 220. The type of Tyrants 221. His cruelty, injustice, adulteries, rapes 221. His picture of a boy; he signifieth the air, fire, heaven 221. *Jupiters* altar at *Erychibeum* 103. His impotent love 116. He becomes a Swan, and *Venus* an eagle 163. How used by *Ixion* 226. His fornications and complaint 245. He became a Satyr 246. Why *Juno's* husband 222. *Jupiter* pecunia, lapis, & Stator, &c. Why born in *Crete*, how saved from *Saturn*, his divers Epithets 222. *Jupiter* *Capitolinus*, *Latialis*, *Pistor* 223. His falling into *Danaes* lap 222, 88, 89.

Justice the same with *Nemesis*, how painted 307. Twofold 307.

Ixion

The Table.

Ixion who 223. Ungrateful, pitied by *Jupiter*, received into heaven, enjoyeth a cloud instead of *Juno* 224. Whirled about on a wheel in hell 224. Where he preacheth 225. He tasted of *Ambrosia*, but a most wicked man 225. What his affecting of *Juno* meant 225. And the snakes with which he was tied 225. He married a servant for the Queen 225. He was a King in *Thessaly* 226. Made insolent by prosperity 226.

K

Kings represented by *Æolus* 13. By *Lynx* 247. *Aristeus* 30. By *Atlas* 35. By *Cadmus* 49. By *Hercules* 166. By *Jupiter* 220. By *Minos* 292. By *Pallas* 234. By *Proteus* 370. By *Theseus* 399. By *Orion* 333. By *Orpheus* 336. Their uncertain condition 313. Their secrets to be kept 386. Their rash vows dangerous 360. Kings should be quick-sighted 247. And constant 248. Their long ears 288. How to be employed 289. Covetousness in them dangerous 289. Infested by flatterers 295. A King may be wise, though not active 331. Learning in Kings 370.

Kingdoms how preserved, and their chief deities 285. Hard to be ruled 360. Represented by *Geryon* 133.

L

Lacedemonians sailed to *Feronia* 120. *Lachesis* 353. A lake of a strange quality 203.

Lapithæ 56. *Laomedon* 313.

Lares what, how painted, their heads covered 227. The same that *Curètes*, *Larvæ*, *Lemures*, *Genii* 228. Keepers of houses and high ways 228. Their sacrifices, and where worshipped 229. They signifie mens souls 229. Begot of a dumb goddess 229. Divers sorts of *Lares*, but weak gods 229, See 250, 254.

Law-givers, their policy 292.

Leander who 230. The sea where he was drowned 230. His violent love 231. He confesseth his affection 232.

Learning commended 283, 284, 285, 286. Its happiness 297. Its properties 299. The souls food 320.

Lemnos, the cruelty and sins thereof 188.

Lemures, and *Larvæ*, see *Lares*, their solemnities 253.

Lethe what, and when drunk 235. Why called the river of hell 235.

F f

Leucto

The Table.

Leucothoe who 232. Buried alive, and turned into the Frankincense-tree 233. Beloved of *Apollo* 233, 234.
Liber recovered of his madness at *Dodone* 102.
Libitina who, her temple, and divers significations 236. *Libitinarii*, & *porta Libitinenfis* 236, 237.
Lotos who, and *Dryope* 237. An excellent tree 238. Why a Nymph, and *Neptunes* daughter, and beloved of *Apollo* 238. The type of the Church 238. The sweetness of *Lotos*, and the effects thereof 238, 239.
Love of divers sorts 82. It turns men into beasts 312. Its impotency 116, 128, 129. Its tyranny 212, 213. The love of God 232.
Lucina how painted 240.
Luna whose daughter, wife, and sister 239. Her garment, sacrifice, and horses, her torch and arrows 240. How expressed by the Egyptians 240.
Lust pleasing and bitter 117. To avoid it, let us covenant with our eyes 161. Lust impudent 320, 321.
Lycæon who, and his cruelty 241. The same that *Cain* 241. how turned into a wolf 242. Why called *Lycæon* 242. Not truly transformed 242, 243.
Lycus who, 243. Killed by *Hercules* 271. A tyrant 271.
Lyncus who, his ambition, and ingratitude 246, 247. Divers of that name 246. What is meant by his piercing sight 247. Turned into a beast, and dedicated to *Bacchus* 247, 248. His spotted skin, what it signifies 248. The female *Lynx* never couples again 248. The *Lynx* his Urin fabulous 248.

M

M *Agick* refuted 275, 276.
Magistrates their duties 113.
Maids like *Europa* 119.
Man represented by *Prometheus* 368. His man 368. Signified by the *Purca* 353. Mans life 71. Like the sailing between *Scylla* and *Charibdis* 382. Mans felicity vain 156. Men cannot be turned into beasts 156. Men effeminate how called 171. Mans felicity inconstant 188. His ingratitude 199. Mans passions vain 348.
Manes what, and why so called 249. The same that *Genii*, *Lares*, *Lemures*, *Penates* 249, 251. This word *Manes* given to souls,

The Table.

souls, dead bodies, graves, punishments, &c. 250. They feared the light 250. *Mania* and *Manum*, what 251, 252. The *Manes* three times invoked 254. They were feasted 255. To rob them a great impiety 255. Offended at too much sorrow 256.
Mars kills *Adonis* 6. His mother, nurse, and country 257. An enemy to Government 6. His horses, beasts, birds, and worship 258. His picture thrust out of *Rome* 258. Maintained by Thracians and Scythians 258. Why he lay with *Venus*; his injustice, impiety, &c. 258. *Minerva's* enemy caught in *Vulcans* net 258. His adultery seen by all the gods 259. Absolved in the *Arcopage*, and how conceived of *Juno* 259.
Marsyas who 288. *Matuta* 329.
Medea who, the name of an herb 264. Poysonable, yet used by the Turks 265. Her jealousy, lust, and cruelty 265. called *Angucia* why 265. How she made old men young 266. How stole away by *Jason* 266. Not so bad as she is made 267. Whose daughter, and how she sits 268. Why *Circes* sister 268. *Hecates* priestess 268. Her love to *Jason* 268. Her counsel 268.
Medusa her beauty and sins, killed by *Perseus* 137. Her blood breeds serpents 358.
Megalesia what 376.
Megara who 269. Divorced by *Hercules* 270. Her complaint against *Hercules* 270.
Melancholy 242.
Meleager who 273. His giving of the Bores head to *Atalanta* caused Wars 274. His bore was a thief 275. *Meleagrides* what 276.
Memnon who 276. Why the son of *Aurora* 277. His statue 277. And its morning sound 278. His death bewailed much by *Aurora* 277. And by the Ethiopians 278. *Memnon's* birds 277, 278. The reason of his sounding Image 277, 278. He was much lamented 279. *Memnon* signifies the memory, and how nursed by the *Hesperides* 279. His bragging over *Achilles* 279, 280. Dedicates his hair to the river 280. How an Ethiopian 281.
Merchants 262.
Mercurius taught *Amphion* the Harp 18. Who he was, and why

The Table.

why so called 260, 261. The gods interpreter and thief 261. What he taught the Egyptians 260. He sucked *Juno's* breasts, and why pictured upon doors 260. Why *Jupiters* Son, and why winged, he killed *Argus* 260. His power over storms; why painted with *Minerva*, his rod with serpents 261. Why painted with a Purse, a Goat, and a Cock 262. Why with a Dogs head: he signifieth the Sun 262. Why still young, and his three heads upon a square stone 262. The god of speech, and of Merchants, and his head why still covered, and why an Interpreter 263. The wicked *Mercuries* of this age 263. His rod and sword, and power over souls 263. He bound *Prometheus*, he had both sexes, and begot *Hermaphroditus* 263. Painted with a lance and distaffe 263. The type of Christ 264. The star of *Mercury* 263. He delivered *Æsculapius* 77. His counsel to *Apollo* 180.

Metis, *Jupiters* wife 220.

Midas who 287. The type of a covetous wretch 288. His Asses ears what 288. His washing in *Pactolus* what 288. The type of Alchymists for the Philosophers stone 289. Scholar to *Silenus* 289. Covetous oppressor 289. Enriched by *Bacchus* 289. His complaint in hell 290. He could not hide his ears 290.

Minerva, how she used *Medusa's* head 138. Why of *Jupiters* brain, still armed, a Virgin, and why called *Tritonia*, and *Neptunes* daughter 282. Her target clear and smooth, with a *Gorgons* head on it: the Owl her bird, her helmet, crest, and Cock, Crow and Dragon, round target and speare, President of War, and her long Cloak 283. She helped *Prometheus* to steal the Cœlestial fire 283. Why placed with *Mercury*, why called *Pallas* and *Minerva*, her golden helmet with the *Sphinx* 283. *Minerva* cures *Hercules* his madness 273. The Owl her bird 322. Her golden lamp and olive, her feasts in *March* 284. Why placed by *Vulcan* and *Neptune* 284, 285. Slighted by *Paris*, preferred by *Athens* to *Neptune*, her power over storms and thunder; she signifieth the Sun 286. Her fiery chariot, and golden lamp, why covered with *Orcus* his helmet, why next to *Jupiter* 286. The type of wisdom 282, 283, 284, 285, 286. The type of Christ 286, 287. Her castles 364. The Crow in her hand 145.

Ministers

The Table.

Ministers represented by *Orpheus* 335.

Minos who 290. The type of *Adam* 291. Why *Jupiters* son, and judge of hell 291, 292. *Jupiters* scholar nine years 292. King of *Creta* by means of a Bull 292. His ingratitude to *Scylla* 293.

Minotaurus what 293.

Minus 9, 129.

Momus who 293. Why the son of night, and of sleep 294. Reproved 294. A peevish, but a necessary god 294, 295.

Money its power 222.

Monsters 293.

Moon signified by *Ceres* 64. In love with *Endymion* 104. Her dominion over some men 105. Why called *Hecate*, *Diana*, *Luna* 151. Signified by *Isis* 206. Her divers colours and motions 207. Signified by *Juno* 215. Called *Lucina* 216. the same with *Luna* 239. How set out by Poets, and why male and female 240. The emblem of inconstancy 240. why red in her eclipse 240. Represented by *Geryon* 133.

Murder a fearful sin 340.

Muses who, entertained by *Osiris* 296. Their number; why *Jupiters* and *Minerva's* daughters, they nurse *Eupheme*, why called *Muses*, and why winged 296. They carried Palms and were crowned with them 297. Led by *Apollo*, waited on by the *Graces* 297. Why Virgins, and on *Parnassus* 298, 299. Why called Nymphs, and their divers other names 298, 299. Their particular names; they turn men into grasshoppers 299. Bees dedicated to them 300.

Musick of three sorts 18.

Myrrha who 300. Her incest with her father 300. Turned into the *Myrrhe-tree* 301. *Myrrhe* how used by the Romans 301. Why dedicated to *Venus* 302. *Myrrha* begot *Adonis* 302. *Myrrha* the mother of *Adonis*, what she signifieth 7.

Myrrhe 408.

N

N*arcissus* who 383. In love with his shadow 305. Or rather with his sister 306. Turned into a flower, and the qualities thereof 305, 306. Gathered by *Proserpina*, and *Pluto* crowned with it 305, 306. His beauty lost by death 306. Beloved of *Echo* 306.

F f 31

Natural

The Table.

Natural heat 351, 416.

Necromancy condemned 305.

Nemean games instituted by whom 188.

Nemesis whose daughter 307. How painted 307. The same with Justice 307. Her picture explained, she signifieth the Sun 308. She is Revenge, loved by *Jupiter* and *Helena's* mother 308.

Nephalia what 409.

Neptune looeth *Mars* and *Venus* 259. What is meant by *Neptune* 309. Why called an horseman 309. His picture and attendants explained 310, 311. He holds a plough why 310. His horses, and why he is called *Confus* 311. Why god of the sea 311. His Trident, and why he honoured the Dolphin, and loved *Theophanes* 312. How with *Apollo* he built the walls of *Troy* 318. Was forced to serve 313. The type of a Tyrant; why feasted in *Ethiopia* 313, 314. His charge over the City foundations 314. The type of Christ 314. Why *Posidon* 314.

Night whose daughter 317. Her picture explained 317. The mother of Death and Sleep 317. Of many other children 318.

Nilus signified by *Osiris* 344.

Niobe who 315. Her children killed how 315. How turned into a stone, and her pride punished 316.

Noahs three sons, how called by the Gentiles 190, 191.

Nycteus who 320. His daughter *Nyctemene* lay with him, and hid her self 320. Turned into an owl 321. Is ashamed 321.

Nymph, their divers names explained 319. Why *Juno's* hand-maids 319. Nurfes to *Bacchus* and *Ceres*; spinners and weavers 319. Called *Hyades*, why 320. *Pans* nurfes 351.

O *Ocasio* who, and her inconstancy 323. Both a goddess and a god, and *Saturns* daughter 323, 324. Why placed by *Mercuries* altar 324. How *Fortunes* sister, and daughter of *Jupiter*, *Saturn*, and the sea 314. How worshipped at *Prenefte* 325.

Oceanus whose son 325. Father of the gods, why he feasted the gods: His picture explained 326. He educated *Juno*; a friend to *Prometheus* 326. His divers names 327. His wife 328.

Oedipus

The Table.

Oedipus 392, 393. *Oedipus* who 329. Why so called, and the type of mankind 330. He killed *Sphynx* 330. Punished fearfully 330. His curse 331. Both blind and lame 331.

Oedipus a nick-name 331. His revenge upon himself 332.

Oeneus his first fruits 274. His neglect of *Diana* 274.

Old mens dotage and idleness 192.

Orchamus who 232. And his cruelty 233.

Orcus his helmet 182, 225.

Orestes who 337. Tortured with the Furies, why 337. His altar to *Minerva* 338. Absolved by the *Arctopagites* 338. when expiated 338. The Furies left him, when 338. His Scene or tent 339. His Furies at first black, then white 339. Drawn to the altar of mercy 339. Stole away *Diana's* Image 339. A desperate murderer 340. Accuseth *Apollo* 340. Excuseth his murder 340. Still tortured for his murder 340. His friendship with *Pylades* 341. The bigness of his body 341.

Original sin represented by *Bacchus* 402.

Orion who 333. A constellation, why begot of *Jupiters* urin, why killed by *Diana* and the scorpion: the type of a Governor 333. His lust and pride 333. Recovered his sight 333. He signifieth vapours, and is a type of the Romish Church 334.

Orpheus who, he signifieth the power of Magick; His marriage with *Euridice* what 335. His love to her 335. A type of Ministers 335. His harp carried by water 335. His harp had different effects, and why his body torn 335. The type of Governors, his impotent affection; an Astrologer; his harp among the stars, his Bacchanals 336. He represented Christ 336.

Osiris entertained the *Muses* 296. *Osiris* who 342. Under what shape worshipped 342. By him is meant the Sun 342, 343. And *Bacchus* 344. And *Pluto* 344. And *Nilus* 344. buried where 345. The same that *Priapus*, and his filthy worship 345. At his feasts lights burned 347. A vain god 348.

Owles who, and honoured 321. The *Owles* of this age 321, 322. Why the *Owl* dedicated to *Minerva* 322. The emblem of wicked men 322.

The Table.

P

Pactolus golden sands 288.

Palladium what, where kept, and by whom 284.

Pallas, See *Minerva*.

Pan who, he signifieth the Universe 349. His picture described, he signifieth the Sun: *Pan Lycaeus* 50. Why painted like a Goat; he loved *Syrinx* and *Eccho* 350. Why accompanied with *Bacchus*; he invented the trumpet; *Pannick* fears 341. Why nursed by the Nymphs, and god of the fisher-men; in love with the Moon, a deformed man 351, 352.

Papists 376.

Papæ who 353. Their names, what they signifie 353. Their concord, cloaths, crown, and distaff, and why *Jupiters* Scribes 354.

Parents duties 218, 90. Punished in their children 160, 293, 331. Their untowardness 367, Their curses 275, 331.

Paris his preposterous judgment 285. His own sin overthrew *Troy* 160. His great love to *Helena* 161. He lost his ill got purchase 161.

Parnassus where *Deucalion* rested 93. *Pasiphae*, see *Minos*.

Peace preferred to War 285.

Pelops 396, 397.

Penates 227.

Penelope who, and how called, and why rejected by her father 355. Forsook her father to follow *Ulysses*, and how she put off her suiters 356. Her conjugal faith 356. Her modesty and constancy 357.

Perseus what he received from *Minerva* 88. How begot 88. A brave man though begot in incest 89. *Perseus* who, *Jupiters* son, and his brave exploits 357. Why begot of gold, why covered with *Orcus* his helmet 358. He killed the *Gorgons*, a brave man 358. He obtained *Andromeda*, when 358. Killed *Medusa*, how 138.

Phædra's wickedness and death 176, 177, 178.

Phaeton who, a Comet, an Astronomer, son of *Sol* and *Clymene* 459. His subjects, and why drowned in *Eridanus* 360.

Phaeton a young ruler, presumptuous 360. His sisters turned into trees 361.

Phallus and *Ithyphallus* what 346.

Philomela

The Table.

Philomela the Poet 50.

Philosophers stone 59.

Phineus a type of blind fathers 47, And of covetous men 48.

Phlegeton 394.

Phæbus his rash vow 360.

Phorcus 329.

Phrixus and his golden ram 230.

Physicians represented by *Æsculapius* 15. Their Office and properties 16.

Pleasures like Sirens 384.

Pluto who 361. Why god of hell, and of wealth; his kindred and three-headed dog 361. He is the Sun, and why winged 362. The god of ghosts, of hell, and of riches 361. How called by *Homer*; he trembleth at earthquakes, his attendants 363. Why blind, his helmet 363, 364. He was *Sem* 190. And *Osiris* 344.

Poets life 297, 298. Bad Poets 299.

Poetry 299. It exceeds *Oratory* 299.

Pollux 54, 55.

Polyphemus the Sun, an envious man 85. A State, and the Devil 84. A monster, yet loved by *Galatæa* 128. He killed *Actis* why 129.

Pomona 372, 373.

Pompeys Temple for *Venus* 410.

Pope the Roman *Jupiter* 223. Another *Neptune* 312. And *Typhon* 404. Popes change names 203.

Prayer the best door-keeper 195, Joyned with mercy 196.

Presumption 271.

Priamus rejecteth *Hecuba's* counsel 156.

Priapus who 365. Why god of gardens 365. The Son of *Nais* and *Chion* 365. His deformity 363. *Pride* punished 142.

Princes represented by *Æneas* 12. By *Æolus* 14. By *Cadmus* 49. By *Jason* 194, 196. By *Anubis* 21. They should nourish Learning 270. And love justice 308. How they are supported 2. Their Counsellors like *Achates* 2. Some become beasts 246. Their faults smothered 243.

Procris who 57. Killed her husband *Cephalus* 58. Her jealousy 58.

Progne 399. The Oratour 399.

Prometheus, *Atlas* his Brother 35. An Astronomer 263, 267.

he

The Table.

he stole the celestial fire 283. Befind by *Oceanus* 326. A type of a wife father, and a flattery 366. A Preacher, his Eagle, the type of *Adam*, his man of clay, and troubles thereon 367. A type of God, of man, a Philosopher 367, 368. The soul 191. *Proserpina* lost, and sought after 65. She signifieth the earth, and seed 65. Carried away by *Pluto* 65. Gathers flowers 65. Her eating of Pomgranats 65, 66. *Prosperity* dangerous 142. *Protervia* what 415. *Proteus* who 369. A wise Prince, and Philosopher 370. A Prophet 370. His justice 371. Why a sea-god, and hearer 371. The type of Sophisters, flatterers, and bad debtors 371. The god of thoughts, Merchants, and why called *Vertumnus* 372. His picture 372, 373. The first matter, and god of Orchards 373. Proud men like *Astion* 4. Providence 89, 193.

R

Rain-bow 216. Religion the true *Palladium* 284. Like *Proteus* 328. How abused 210. Resurrection represented by *Adonis* 7. By the serpents teeth 50. By *Deucalion* casting of stones 94. By *Pelops* his shoulder 367. By *Memnon*s birds 277. Her picture explained, her sacrifice and Priests 335. *Saturn*s wife 335. Whose daughter, the mother of the gods 376. Her nurses, love, and madness 376. Mother of the Giants 376. Rich misers bounty 150. Riches how got and kept 173. Rich men like *Io* 206. Riches expressed by *Juno* 215. Rich mens qualities 215. Like the rain-bow 217. How got, and how esteemed 217, 218. They should feast Christ 314. They are like *Sisyphus* 386. Like *Tantalus* 396. Their esteem, and miseries 362. Riches winged 362. Riches a dream 289. Rivers, how of old painted 3. Why called men, serpents, and bulls 3. Four Rivers in hell, and what they meant 394. Why mens hairs dedicated to them 280. The Roman women 91. The Romans covetousness 122. Their lavishness in *Flora*'s festivals 124. Why they called upon *Thalassio* 185. Their custom in *Ino*'s feasts 203. Romans inconstant

The Table.

constant in religion 205. They sacrificed their daughters 211. Their weak gods 229. The Romans and Turks half-Moons 240. When they sacrificed to their *Lares*, and how they clothed them 254. How they pacified the *Manes* 254. They thrust *Mars* out of the City 257. They chose *Mars* for their god 258. Their marriages 217. How they used *Myrrhe* 301. Their *Ludi Circenses* 311. Their custom in eating 411. In running with torches 274. In worshipping *Saturn* 416. Romish Church like *Orion* 334. Their Purgatory and tutelar Saints 229. Their silence in religious matters 145, 146. Rose the flower of *Venus* why 417.

S

Sacrifices of men abominable 208, 209. Sacrilege 47, 272. *Salmacis* a fountain 171. Falsly accused 172. *Satan* represented by *Anteus* 19. By *Cerberus* 61. By *Chimæra* 71. By *Circe* 73. By *Polyphemus* 84. By the *Minotaur* 86. By *Erichthonius* 113. By *Medusa* 137. By *Mercury* 263. By *Sphinx* 398. By *Typhon* 304. *Satan* insinuates himself by degrees 118. His cruelty 208, 210, 211. He can carry bodies in the air 266. Makes use of old women most 300. And of drunkards 301. Not to be consulted with 304. His cunning to deceive 338. Satyrs what 352. *Saturn* gelded by his son 75. Devoured his children 221, 379. Could not devour *Jupiter* 222. Signifieth time, married his sister 377. His picture described 378, 379. Why called *sterculius*, why he had six wings 378. A slow Planet 379. His other picture described 379. His Genitals, and cruelty 379, 380. His Priests, why lights on his altars, and why called *Saturn* 380. By him are meant trees and plants 380. How he begets *Venus*, his casting into hell, his Saturnals what 380, 381. Scholars their content and happinels 297. Their spare diet 299. Like Bees 300. Like *Tantalus* 396. *Scythians* lovers of *Mars* 257. *Scylla* what 381. She signifieth a whore 381. A Pirats ship, and a rock 381. *Scylla Nisus* his daughter 382. Sea how *Neptune* 309. The sea-gods 310. The Sea causeth fertility

The Table.

fertility 310. Teacheth us many things 311. Its divers motions 312. Its shapes and colours 311. The sea *Galatæa* 128. *Triton* 329.
Security of wicked men 291.
Seraph his picture 344. His Oracle 347.
Servants when free anciently 284, 240.
Servius Tullus, how conceived 228.
Sibylla what 13.
Sibylla who 386. *Sibilla's* books and statutes 387. *Erythrea*, *Delphica* 387. *Cumea* and her cave 388. *Cumana* 388. *Perfica*, *Lybica*, *Samia*, *Hellepontica* 388. *Phrygia*, *Tiburtina* 389. Other *Sibylls* 389. Their prophecies 389. And raptures 390. *Sibylls* chastity 390. Their long lives 390.
Silence a vertue, and gift of God 144.
Silenus still drunk 352. Riding on an ass 352. Foster-father to *Bacchus* 252.
Sin like *Circe* 74. Never unpunished 257. Not hid from God 259. It brings shame 208. One sin punished by another 117, 160. Sin is like *Sphinx* 330. Fearfully plagued 230. Sinners not received into heaven 339. Sin draweth sin 340.
Sirens 383. They were whores 384. They signifie carnal pleasure, and flatterers 384. Their three sorts of musick 384. How long they were to live 384. They were queens 386.
Sisyphus killed by *Theseus* 385. His sins 386. His endless work 386.
Sleep her city and gates 313.
Sodomites how called 171.
Sphinx in the porch of *Isis* temple 207. Her picture explained, the type of Satan 393. Her riddle, and whose child she was 393. The type of a Christian, her emblem 373. A kind of an Ape 393.
Socrates his complaint in hell 183.
Sorrow immoderate for the dead unlawful 256.
Spiders our teachers 28.
Stars signified by *Hesperides* 173. Abused by the Gentiles 162. *Stars* the sons of *Iapetus* 191.
Sterculius 378.
Strangers should be courteously used 242.
Styx what 394. Why the gods sware not by her 395.

Sun

The Table.

Sun represented by *Adonis* 6. By *Antæus* 19. By *Apollo* 24. By *Bacchus* 37. By *Pan* 349. By *Bellerophon* 43. By *Polyphemus* 85. By *Endymion* 106. By *Hercules* 165. By *Janus* 195. By *Mars* 257. By *Mercury* 262. By *Minerva* 286. By *Nemesis* 308. *Sun* and *Moon*, by *Caster* and *Pollux* 54. *Sun Hyperions* son 391. He helpeth *Jupiter* 391. His pictures explained 391. In the midst of the *Muses*, and what birds dedicated to him, his arrows and *Graces*, his four ears, how painted in *Egypt* 24. Why *Tithonus* 401. The *Sun's* station causeth calmness 143. And his heat flowers 177, 179. His wicked daughters 293. The *Sun* worshipped under the shape of an Oxe, Hawk, and *Priapus*; the same with *Osiris* and *Horus* 343. And *Serapis* 343.

Swearing 395.

Sylvanus who 352.

T

T *Antalus* who 395. His love to his gods 396. The type of scholars, of rich misers, of tyrants 397. Why punished 397.

Temple on a hill 251.

Tethys 328.

Tereus who 398. Turned into a Lapwing, his lust and cruelty 398. The son of *Mars* 399.

Thalassia what 185.

Thebans happy in *Hercules* his bones 152. Hated by *Juno* 200.

Thetis 328.

Theseus who 399. He leaps into the sea, goes down to hell with *Perithous* 400. When admitted to his father, and what his going to hell signifieth 400. He instituted the *Isthmian* games, murdered in his old age 400. The type of Christ 401. His justice 63. His rashness to his son 174.

Time 61, 378.

Tiphons children 404. Who he was 404. A type of tyrants 404. Signifieth exhalation, the type of Satan, and of the Pope 404. And of the earth 343. The sea and wind 344.

Tiresias a Prophet, and why blinded by *Juno* 303. Of both sexes 304. His sin in foretelling future contingencies 304.

His divination how caused 304. His ghost evoked 304. *Tithonus* made young 37. Loved by *Aurora* 402. He lived long

The Table.

long, and grew weary of his life, turned into a Grasshopper 402. Carried up to heaven 402.
Tytus who 402. By him corn is meant, the type of envy 493.
 Of an evil conscience, of a lover; punished in hell 493.
Tripes 25.
Triptolemus his education and immortality 65, 66.
Triton 310. Taken for the Sea 329.
Trophonius his cave 235.
Truth hated 295.
Tyrants signified by *Jupiter* 241. By *Neptune* 313. By *Tantalus* 396. By *Typhon* 404. By *Lynx* 247, 248.

V

Vapours signified by *Orion* 333.
Venus bewailing *Adonis* what 6, 409. Her birds 13.
Æn. as his mother 12. Her golden apples 33. Preferred by *Paris* 285. A twofold *Venus* 406. *Venus Libitina* 407, 237. *Venus* picture explained 407. *Venus Verticordia* 407. Her flower the Rose, her tree the Myrtle 407, 408. Her Companions *Mercury*, *Python*, and the *Graces* 408. Her Temple without the City, why she sits on a goat, treading a snail, *Venus armata*, *Venus calvata* 408. *Venus barbata*, and why a bed with *Mars* 409. Why *Bacchus* her armour-bearer 409. And why preferred to *Pallas* and *Juno* 409. Why married to *Vulcan* 439. *Venus Cloacina* her temple what 410. Wounded by *Diomedes* 410. *Bacchus* tell in love with her 365. She represents a Whore 366. Ashamed of *Priapus* 365. She made the match between *Paris* and *Helena* 162. Her three sons of different qualities 172. Complains of *Hippolytus* 175.
Vertumnus who, and *Vertumnalia* 372. His picture 372, 373.
Vesta who, and what 410, 411. Her temple, fire, Vestal Nuns, and two lamps on her altar 411. The chief of the *Penates*, her Image, she only immoveable, why called *Vesta*, and what she signified 411, 412.
Virgil excels *Homer* 297. And *Horace* 298.
Virginity 112. It's dangerous for Virgins to be alone 160. Or to shew their nakedness 160. If Virgins can be turned into boys 214. Virgins used to leave their Puppets in *Libitina's* Temple 237. Of what suitors they must be wary 373.

Ulysses

The Table.

Ulysses his behaviour to the *Sirens* 384, 385. His wisdom and actions 412, 413. His killing of *Rhesus* 413. He removes the *Palladium*, and binds his fellows 313, 314. He thrusts out *Polypheumus* his eye, and rescues his fellows from *Circe* 415. He goeth to hell, and stops his fellows ears, and sails between *Scylla* and *Caribdis*, he kills the wooers, his errors and follies 414. He marrieth *Penelope* 356. His ingratitude to *Hecuba* 157. Refuseth *Ino's* counsel 202, 224, 247, 268, 293.

Usurers 97.

Unthankfulness 140.

Vulcan injurious to *Minerva* 112, 185. He is the elementary fire, and a type of mans unregenerate part 112. And of War 113. He bound *Mars* and *Venus* 259. Why begot of an egge; his office and thunder 419. His fall and lameness, his seals, whose son, why thrust out of heaven 416. His shedding of seed, his choler, and how nursed by *Thetis* 416. He blames his Parents for his deformity 417. He binds *Juno*, *Mars*, and *Venus* 417, 418. *Vulcan* my Muses greatest enemy 418.

W

WAR an enemy to *Minerva* 113. Hateful to God 220, 258. An enemy to Arts 258. And honourer of murderers 258. Raised on slight occasions 258. The fruits of War 258.

Weddings when unfortunate 266, 269.

Wedding Songs how called 185. In wedding *Hymeneus* and *Concordia* called upon 186.

Wheel-breaking an ancient punishment 226. *Wheel* the embleme of unconfrancy 225.

Whores 33. Their malice 71, 402. Like *Hecate* 152. Like *Scylla's* barking dogs 381. They must not enter *Juno's* Temple 217. They are *Sirens* 384. Their inticements 385.

Wine its use and abuse 39, 71. If fit for Poets 298. Or for Princes 326. An enemy to true love 409. Fit for old men 352. Its effect 198, 289.

Winds signified by *Ægeon* 11. By *Typhon* 404. By the Giants warrants against *Jupiter* 136. They scatter the Spanish Fleet 11. Ruled by *Æolus* in Caves 14, 15. Winds called *Etesii* 31, 298. Begotten of *Aurora* 36. They are exhalations

The Table.

tions 216. Winds do help and hurt flowers 179. Signified by *Japetus* 190.
Winter represented by *Geryon* 133.
Wisdom and *Wise men* described and commended 282, 283, 284, 285, 286, 292. In Princes 409.
Witches 203, 268, 275, 300, 305.
Womens nakedness reproved 5. Their foolish matches 8. Many like *Pasiphae* 87. Like *Medusa* 138. Like *Juno* shedding her milk 218. They must not enter *Hercules* temple 168. Honest women expressed by *Juno* 216. Womens pride 315. Emulation 382. Impatience 382. They must not love wine 365. Their duties 356. Their modesty, and vain dressing 356. Their foolish love 128. Revengeful 175. Impatience 198. Cruelty 165.
Word of God hath divers effects 335.
World like hell 235.
Worldly happiness 269. Vain 201. Worldly minds 224. Love of the world 231. Worldly happiness but shadows 305. uncertain 339.

Y

Young men rash 360. What they should learn 361. Apt to fall 148. They must serve God 148.

Z

Zeal with wisdom 286.
Zeno's speech in *Aristotle* 104.
Zeuxis his picture of *Helena* 163.
Zephyrus in love with *Hyacinthus* 179.
Zetus *Amphions* brother 244. Helps to blind *Dirce* 244. Helps his brother with an Army 245.

273 00 62

F I N I S.
